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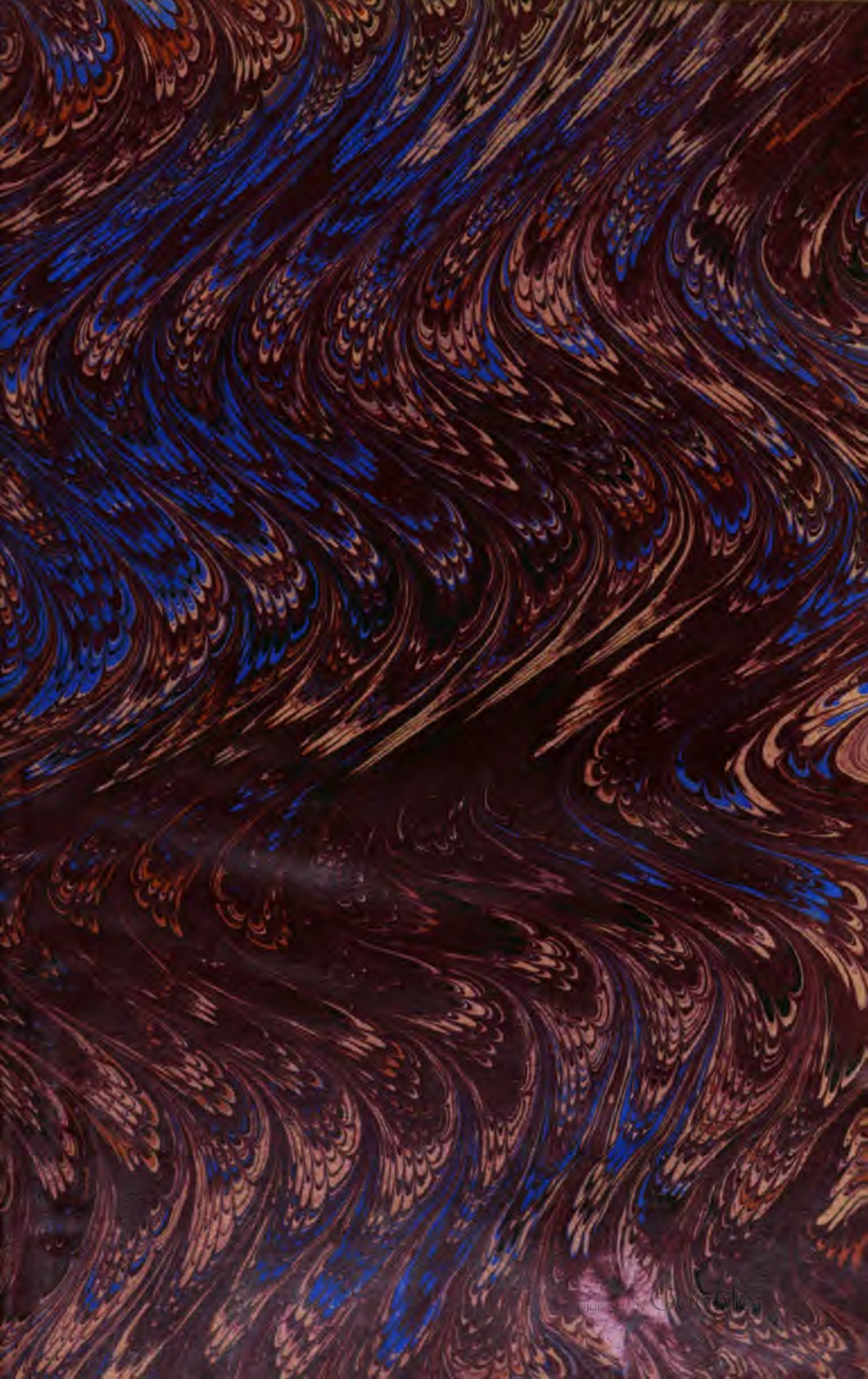
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Archæologia Cambrensis.

THIRD SERIES, No. XLI.—JANUARY, 1865.

NOTES ON THE PERROT FAMILY.

THE name of Perrot, common in France under various forms of spelling, is not unknown in Ireland and exists in many parts of England. As it is certainly of French or Norman origin, it is not unlikely that it has found its way into this country from the adventurer who came in with the Conqueror. The name is given in the lists of Hollinshed and Leland; but there were probably humbler individuals of the same appellation, who found their way to this country in Norman or even later times. But whether the Perrots now remaining are to be considered as descended from these later and more humble arrivals, or from the Perot whose name appears in the rolls, is a matter left for themselves to determine as well as they can. As far, however, as records can carry us, with the exception of a few who may be able to connect themselves with the Oxfordshire Perrots, there are probably no existing male descendants of the ancient Perrots of Kent or Pembrokeshire, or who can at least substantiate their claims.

It is, indeed, not to be denied that the *Peerage and Baronetage* of Burke still continues to give as authentic the genealogy of the present baronet of that name, but which is in reality a tissue of mendacious absurdities. Fenton, in his Appendix to his *History of Pembrokeshire*, alludes to what appears to be this same composition, but merely notices the introductory myths of Castle

Perrot and the intermarriages with the daughters of a duke of Normandy and a king of Arragón, whereas the other absurdities recorded in Burke are not mentioned by him. Of these absurdities the following may be quoted as samples:

Stephen, the first of the family in Pembrokeshire, is said to have married Eleanor, the *daughter* of Howell Dda, being in reality removed by six degrees of descent from him. Again, Stephen's son Andrew, in virtue of this extraordinary marriage, claimed *all* Wales; and was only persuaded by a sum of money from the English king, paid through a bishop of St. David's, to give up his pretensions. In addition to this he was rewarded with land to the extent of twenty miles round his camp. He then built the Castle of Narberth, the ruins of which, we are informed, still remain in *Pembroke*. We are next informed that his wife, Janet Mortimer, had for her paternal grandsire William the Conqueror; and for her maternal one John. To add to this absurdity, a statement is volunteered that her father, Llewelyn, died fighting against Edward I,—that is, against his own great-grandfather-in-law. Before a new edition of Burke's work is issued, it is to be hoped the editor will find out that Llewelyn ap Yorwerth and Llewelyn ap Griffith are not one and the same individual.

In similar statements of the same value we are told that William Perrot (better known as William of Wickham) was of the Pembrokeshire line; and that Lady Dorothy, daughter of Walter Earl of Devereux, married her cousin, James Perrot of Wellington. Lady Dorothy did not marry James Perrot, but Sir Thomas, the last of the Haroldstone line.

Enough, however, has been stated to give some idea what an extraordinary farrago can find its way into a volume like the *Baronetage* of Burke.

The name in England has been spelt in various ways. Thus in Leland and Hollinshed it is given as Perot; other variations are, Perrot, Perott, Perotte, Parrot, Parrat, and perhaps Parat; for in L. Dwnn we find

one Parat mentioned as lord of Carnedd. The name, as Perrott or Parrot, exists, or did till lately, in Buckinghamshire, Gloucestershire, Shropshire, and Worcester-shire. It is said still to linger in Pembrokeshire among the humbler classes, and is not entirely unknown in Brecknockshire.

A family of this name existed in Kent until the sixteenth century. In Hasted's *Kent* (vol. x, p. 80), we are told that a Perrot held the manor of Knowlton before and during the reign of Henry III; and that there were in existence deeds of the Perrots of Ringlestone *temp.* Richard II, with the arms, three escallops; the full coat being *ermine* on a bend *gules*, three escallops *or*. The manor of Knowlton was held of the heirs of William D'Albinet (one of the followers of the Conqueror), of Perot, by knight's service. Ablanus Perot held it *temp.* Henry III. His successor, Ralph, held it during the reign of Edward I; in the thirteenth year of which reign he had a grant, dated at Acton Burnell, Oct. 4, of free warren on his lands of Knowlton. His eldest son, Master Thomas, is recorded in this char- tulary as lord of Knowlton by gift of his father in the 33rd of Edward I, and he died seized of it in 4th Edw. III. Before the end of this reign the lordship appears to have passed into the hands of John de Sand- hurst. This family was also possessed of the manor of Sandwich as early as Henry III. Thomas and Henry Perot are named as successive owners. From Henry it passed, with Knowlton, to John de Lamberhurst (Hasted's *Kent*, vol. iv, p. 244). Stephen Perot was buried in Sandwich Church, 1570. Rice Perot or Perrot was mayor of Sandwich in 1563; burgess in Parliament 1562, and a benefactor of the Grammar School. He was also bailiff and verger with Sir Thomas Cheyney. As the Lord Deputy married a daughter of this Thomas Cheyney, it is singular to find a Perrot in Kent, a col- league of Sir Thomas Cheyney; but it is probable that this one was one of the Kentish Perrots, and he may have been a son of Stephen buried in Sandwich Church, 1570.

An attempt, however, has been made to identify this Rice or Richard Perrot with the Haroldstone branch in Philpot's Collections in the Herald's College. The difference in the handwriting¹ and colour of the ink show an interpolation, the truth of which is not confirmed by more genuine records, and is inconsistent with dates.

There was, however, a genuine branch of the Pembroke-shire line, which seems to have settled in England in the time of Henry VII. As the house of Haroldstone was a zealous supporter of that king, it is not improbable some of its younger sons may have followed him into England, after the battle of Bosworth Field, with a view to improve their fortunes. The identical connecting link, however, cannot be made out satisfactorily from the Welsh or other visitations. In the English ones this family is simply described as of the Pembroke-shire line. In Lee's Oxfordshire visitation it is given, "Owen Perrot, a third brother of the house of Pembroke-shire." This family finally settled at North Leigh, near Oxford, where William, the last of the line, died 1765.

It was, however, in Pembroke-shire that the family flourished so extensively and so vigorously from a period soon after the Norman invasion till the reign of Elizabeth. By marriages considerable estates were successively acquired; in which judicious practice they were followed by others of the same class,—such, especially, as the Wogans. These two great houses of the Perrots and Wogans, partly owing to the isolated position of the county, and partly to the policy of keeping up their influence, so frequently intermarried between themselves and the other leading families of the county, that there are few, if any, gentlemen of ancient lineage remaining in Pembroke-shire who are not more or less connected with either or both families.

¹ Thomas William King, Esq., York Herald, with his usual courtesy, informs the writer of this notice that he thinks the additions, with one exception, have been added by the same hand that wrote the bulk of the MS. in which the pedigree occurs, and which was written by Wm. Smith, Rouge Dragon.

The exact period of time when the first of the Perrot family came into Pembrokeshire has not yet been satisfactorily ascertained. In various pedigrees he is said to have arrived in the time of Henry I, who died 1136. Meyrick assigns the date of 1112 (*Visitations of Lewys Dwnn*, vol. i, p. 89) as probable, since in that year Henry is said to have collected all the Flemings and other foreigners in England, and to have settled them between Tenby and Haverfordwest. As Stephen Perrot, the first of the name, married the coheiress of Meirchion ap Rhys, sixth in descent from Howell Dda, this conjecture of Meyrick's is confirmed to a certain extent. We find also that Stephen's granddaughter married Cradock, lineally descended from the same line of Howell Dda; and in this case also the dates coincide. But then, on the other hand, occurs the difficulty presented by the fact that Stephen's son, Andrew, married the granddaughter of Joan, the illegitimate daughter of King John. According to the *Llancarvan Chronicle* she married Llewelyn ap Yorwerth in 1202; so that her granddaughter, Janet Mortimer, could hardly have been marriageable before 1235 or 1240. We should thus have more than a century between the marriages of Stephen and Andrew Perrot.

This difficulty, it has been suggested, may partially be removed by supposing that one generation has been omitted, and that Andrew was the grandson, not the son, of Stephen; but there appears to be no authority for such a statement, or any other grounds than the difficulty presented by the dates.

There were other branches of the family. The first and most important one was the Scotsborough branch, the founder of which was the second son of Stephen Perrot and Mabel Castleton. This property, situated near Tenby, probably came by marriage. The line, however, ceased in Catharine, sole heiress, who married Thomas ap Rhys of Richardstone, high sheriff of Pembrokeshire in 1582. He claimed (*L. Dwnn*, vol. i, p. 75) to impale with his own coat,—1, Perrot of Scotsborough

(the same coat as that of the main line); 2, Le Roche; 3, Le Valens; 4, Verney; 5, Castleton, or Eliot; 6, Jestynston. By the last is probably intended the coat of Meirchion, the descendant of Jestyn.

Another branch seems to have been, at least for a short time, settled at Caervoriog near Solva, which Fenton mentions as the birthplace of Adam Hoton or Hutton, bishop of St. David's 1361, and chancellor of England 1377. How or when it came into the possession of the family is not clear. The first mention made of it in L. Dwnn, vol. i, p. 165 (where it is spelt Caer-Warwigg), is that Jankin Perrot, son of Sir William, and younger brother of Sir Owen Perrott, is described as of that place.

There had, however, been an earlier possessor of this property; for by an indenture made 17 Henry VII, between William Perrot of Haroldstone and John Waryn of Llawhaden, it appears that the property had once belonged to one Harry Perrot; and, some dispute having arisen, the matter had been settled by arbitration in favour of Sir William Perrot, who may have left or given it to his younger son Jankin. This Jankin had only three daughters, from one of whom come the Bowens of Pentre Evan. Ann, another daughter, was the mother of Jane, who married the last of the Scotsborough Perrots, and whose daughter, as already stated, conveyed that estate to John ap Rhys of Richardstone. The ruins of Caervoriog mansion still in part remain.

There was also a Herefordshire family of the name; who, if really connected with the Pembrokehire line, were probably from an illegitimate source. They bore a distinct coat, namely, quarterly per fess indented *or* and *azure*. They are described as of Wellington; and James, second son of Thomas, the son of Owen Perrot, is said to have married Dorothy, one of the daughters of the last Sir Thomas Perrot, and the grandmother of Hester Perrot, the wife of Sir John Packington of Westwood. L. Dwnn, however, only mentions two children of the last Sir Thomas Perrot, viz. Penelope and Roland,

the latter of whom died young. There is also other evidence against the existence of this Dorothy. Sir James Perrot, whose name stands, in King James' new charter to Haverfordwest, first on the roll of common council, is a different person from the above named James, and was an illegitimate son of the Lord Deputy. As to the father and grandfather of James Perrot of Wellington, little is known but what a suspicious genealogy informs us. Sir Herbert Perrot is described as of Wellington.

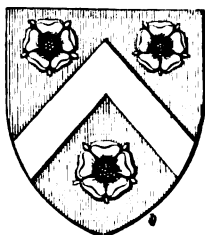


AMO UT INVENIO.

SIR STEPHEN PERROT, the first of the Pembrokeshire Perrots, is stated in the life of Sir John Perrot, edited by Dr. Rawlinson, to have married Eleanor, the sole heir of Meirchion ap Rhys. This is an error; for her sister Alice, the wife of Sir Matthew Wogan, seems to have been a coheir with her, and hence Eleanor is so described in L. Dwnn. The issue of this marriage was Andrew, son and heir, and Eleanor, wife of Einion Vawr of Coed. This Einion or his son—for there are different versions—slew twenty-six of the chief collectors of Kemaes, and on this account obtained the chieftainship of the hundred of Kemaes. Subsequently he slew the wild wolf near Maen-y-blaid, or “the wolf’s stone.” For his services in France in the thirteenth century, he had granted, as it is stated, for his coat, *gules* a chevron between three fleur-de-lis, and in chief a lion rampant *or*.

Stephen Perrot is also called Trevor in some pedigrees, and is said to have been the son of Richard, or, according to another account, Adam Perrot; but of these statements there appears to be no satisfactory proof.

The arms of Meirchion are given, *gules* a chevron between three roses *argent*; or otherwise, *argent* on a chevron *azure*, three garbes *or*. In the quarterings of the Perrot shield given in the memoirs of the posthumous works of Sir Robert Naunton, the arms are erroneously given, *gules* three chevronelles *argent*,—the coat assigned to Jestyn ap Gwrgant, and probably used by his descendants in compliment to the Clare family.



SIR ANDREW PERROT, said to be the son and heir of Stephen, had, in addition to his son William, Catharine, who married her cousin, Caradog of Newton, near Milford in Rhos. This family took subsequently the name of Newton; and Sir Richard Newton, seventh in descent from this Caradog or Cradoc, married Emma, daughter of Sir Thomas Perrot and Alice Picton. Sir Richard Newton, Lord Chief Justice of England, was made Justice of the Common Pleas in 1439, and died 1444. He lies buried on the south side of the cathedral at Bristol. Cradog of Newton, as well as his wife Catharine, Perrot in descent, was descended in the fifth degree from Rhydderch ap Jestyn. He bore *argent* on a chevron *sable*, three garbes *or*.

Sir Andrew is said to have built Narberth Castle and the church of St. Andrew. Fenton, without giving his authority, states that Narberth fell to the lot of Stephen Perrot on the first introduction of the Normans under Arnulph de Montgomery, which took place at the close of the eleventh century. This is evidently an error, as in that case Stephen could not have been the father, or almost the grandfather, of Andrew, as already explained. Fenton thinks there is little doubt that Andrew Perrot

built the church of St. Andrew's at Narberth, from the similarity of names, and mentions other instances in Pembrokeshire where founders of churches did the same thing. But, however this may be, the Narberth property does not seem to have remained in the family, since it was enumerated among the possessions of Roger the great Earl of March, *temp.* Edward III. On his attainder the estate fell to the Crown, but was afterwards restored to his grandson, and continued in the family till it came to Richard Duke of York, heir to the last Roger Earl of March. (Fenton.) This appears by an inquisition taken 8 Henry VI. A license of alienation was then granted to the Duke of York to sell the said lordship to John, Bishop of St. David's, and Griffith ap Nicolas; which Griffith conveyed it to his second son, Owen, the husband of Alice, daughter of Harry Malefant by Alice Perrot, and the founder of the families of Upton in Pembrokeshire and Lechdonny in Caermarthenshire. By some means or other, soon after it came again to the Crown in the first year of Edward IV until the seventh of Henry VIII (according to Fenton), who granted it to the great Rhys ap Thomas. On the attainder of his grandson, Rice Griffiths, it once more relapsed to the Crown, and was subsequently granted to Barlow of Slebech. It was inhabited, according to Fenton, as late as 1657 or 1677 by one Richard Castell; perhaps some descendant of the house of Castleton, the heir of which family Stephen Perrot married. (See p. 11.) It was afterwards purchased by Richard Knox, Esq. (*Cambrian Register*, vol. i, p. 124.) There are only a few fragments remaining of the castle.

Andrew's wife was Janet Mortimer, daughter of Ralph Mortimer, lord of Wigmore, Justice of Gwynedd, by Gwladys, daughter of the Princess Joan, and of Llewelyn ap Yorwerth. A branch of the Mortimers were long settled at Coedmore in Cardiganshire, and seem to have become extinguished in the beginning of the seventeenth century, as regards the eldest line.

They bore, according to L. Dwnn,—1, *gules*, two lions

rampant *or*, armed and langued *gules* ; 2, Tewdor, with the name of Mereddydd, the lord of Cemaes,—a very different bearing from that of the Earls of March, or its variations of the Chirk and Kelmarsh Mortimers.¹



The wife of WILLIAM PERROT, son and heir of Andrew Perrot, was Jane, or, according to other accounts, Margaret, daughter and coheir of Sir Walter Harford or Hereford, and who is said to have brought to her husband nine inheritances. This family seems to have been extinct at the time of L. Dwnn's visitation, although the name of Harford or Hereford is still not unknown in South Wales. This family was settled in Caermarthenshire, near the Teify ; and the first of them, Peter, is said to be contemporary with William Rufus.

The Harfords bore *gules*, three eagles displayed *arg.* membered and beaked *azure*.



The only known issue of William Perrot was PETER, who married Mary or Mably, daughter of Harry Canaston

¹ In the editorial notes to L. Dwnn (vol. i, p. 274) are two errors : 1, Stephen is said to have come in the reign of Edward I ; which is evidently too late, as that of Henry I, the time usually assigned, seems too early. 2, Elinor is described as the wife of Andrew Perrot, whereas she was his mother.

of Canaston near Narberth. Little seems to be known of this family; and even the site of the mansion house, according to Fenton, is undecided. That author mentions a deed from Canaston the elder, of Canaston, to his kinsman, Edmund Sherburne, in the time of Henry VI; so that Mary or Mably Canaston was apparently not, as she is described, the sole heiress of that property. The name was, however, probably Kynaston, although Vincent has Caveston. (See note, L. Dwnn, p. 89.)

The arms are stated to be, *argent* within a *bordure azure* bezanté, a lion rampant *sable* armed and langued *gules*.¹



STEPHEN PERROT is the only known child of Peter. His wife was Mably, sole heir of Sir William Castell of Castle-y-towyn, or Castleton, in Pembrokeshire. There are two places of this name near Orielson, called Upper and Lower Castleton. This family also appears to have been long extinct; so that she is probably, as described, its sole heiress.

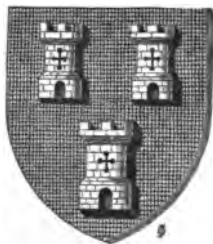
This Stephen had two sons, John and Thomas. From the younger of the sons is derived the Scotsborough line, which ended in Catharine Perrot after seven descents. He had probably also two daughters: Lettys, the wife of John ap Gronwy of Kil y sant; and Catharine, the wife of Evan ap Gwylm of Cemaes. These two females, whose marriages are given in L. Dwnn, must be assigned to this Stephen, as they would be much too early or too late for the two other Stephen Perrots that occur.

From the Kilysant family is derived that of the

¹ In the pedigree of Mr. Bransby Francis it is given *arg.* a chevron *gules* between three talbots.

Philipps of Picton ; and from Evan ap Gwylm come the Owens of Henlys, in Cemaes, the representative of whom is the present baronet, Sir Thomas D. Lloyd of Bronwydd.

The arms of Castleton are, *sable* three castles *argent*. L. Dwnn erroneously gives the field as *gules*.

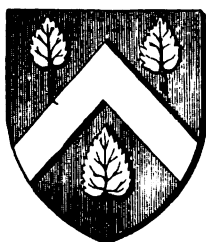


The wife of JOHN PERROT was Jane, daughter and heir of Sir John Joyce of Prendergast ; a place so named from Maurice de Prendergast who joined Strongbow in his expedition to Ireland, and seems to have left there many descendants of that name. The estate, however, does not seem to have passed into the family of the Perrots, although Jane is called her father's heir, as the heiress subsequently fell to a Wogan, after whom the Cadarns or Cathernes and the Stepneys were its successive proprietors. Of this latter family, Alban Stepneth, whose name frequently occurs in the proceedings connected with Sir John Perrot, the Lord Deputy of Ireland, married Mary Phillips, whose mother was Jane, a sister of the Lord Deputy. (L. Dwnn, vol. i, p. 180.)

We find in the Malefant pedigree that Stephen Malefant married Alice Perrot. Her father's name is not given ; but she appears to have preceded, by three generations, Jane, daughter of the first Sir Thomas Perrot, who married Philip Elliott, also descended from the Malefants. As this Alice was probably of the Haroldstone family (for the Scotsborough branch had hardly yet taken root), she is apparently the daughter of John Perrot and Jane Joyce ; or perhaps of his son Peter, whose wife's name was also Alice. (L. Dwnn, vol. i, p. 164.)

In the genealogy of Gruffyth ap Nicholas, we find his son Owain married to Alice daughter of Harry Malefant and Alice Perrot; but as one of the three wives of Gruffyd ap Nicholas was the daughter of the said Sir Thomas Perrot, it is evident that this second Alice Perrot, whoever she was, could not have been the wife of Stephen Malefant.

The arms of Joyce are, *gules* three nettle leaves, slipped *argent*.



PETER PERROT, son and heir of John, is sometimes called knight and sometimes esquire. He married Alice, daughter and heir of Sir Richard Harold, knight, of Haroldstone, which probably became the principal residence of the family instead of Yestinton, or Eastington,¹ in the parish of Rhoscrowther. Her mother was Chilian le Gras, daughter of Adam le Gras (L. Dwnn, vol. i, p. 134). The wife of Adam le Gras was Elizabeth, daughter and heir (?) of Robert Martin, lord of all Cemaes. Sir John Perrot possessed certain property in Cemaes at the time of his attainder; and it is not improbable that this property came into the family by this marriage of Peter Perrot.

In a case of award between the Priory of Haverfordwest and Sir Thomas Perrot, the grandson of this Peter, we learn that a Richard Harold had presented the church of Haroldstone to the Priory. Whether this Richard was the donor is uncertain. His grandfather also bore the same name.

The relics of Haroldstone are still to be seen near

¹ This house is assigned by Mr. J. H. Parker to the thirteenth century. The hall, lit at each end by a small window of two trefoil-headed lights, occupies the entire first floor. The rooms below are vaulted.

Haverfordwest, and consist of some walls and a tower called "the Steward's Tower," a faithful representation of which forms the frontispiece of the sixth volume of the present series of the *Archæologia Cambrensis*. This tower is the oldest portion of the present remains, but later than the time of Alice Harold, through whom the property came into the Perrot family. Haroldstone appears from this time to have been their favourite residence, and formed a portion of the marriage settlement of Mary Barclay, the mother of the Lord Deputy; but was afterwards surrendered to him, on certain terms, by an agreement dated 4 Edward VI. Fenton was not aware of this proceeding, as he conjectures that certain exchanges of land with Barlow of Slebech were made by Sir John with a view to making it his residence after his mother's death. The equivalent given in exchange was the manor of Hubberston, the site of Pill Priory, and other rich lands near Milford Haven. Fenton states also he had seen the deed; but he does not state where, or mention the date. He also says that Sir John Perrot seldom saw Haroldstone but as a visitor. This is probably not correct; for the interest he seems to have taken in Haverfordwest would tend to show that he resided much at Haroldstone until he had the grant of Carew Castle from Queen Mary. The subsequent history of the place is obscure. It probably was returned, with the rest of the estates, by the crown to Thomas, the Lord Deputy's son, on whose decease the estates were resumed by the crown. It became, however, by some means, the property and residence of Sir James Perrot, the illegitimate son of Sir John, who bequeathed it to Sir Herbert Perrot, and, according to a statement communicated by Mr. Le Hunte of Astramont, Wexford, *not in consequence of any blood connexion, but merely from the similarity of name*. This information Mr. Le Hunte obtained from an ancient collection of pedigrees some time since entrusted to him, but which is believed to be now somewhere in North Wales. It seems to have been subsequently sold by Sir Herbert Perrot or

his descendants, as it at present forms no portion of the land inherited from that family by the present Sir John Packington of Westwood.

The arms of Harold are, *gules* on a bend *argent*, five mullets *sable*. In Mr. Francis' pedigree, before mentioned, this coat is quartered with semé of pellets, a lion rampant *sable*.



The wife of STEPHEN PERROT, son and heir of Peter, was Ellen, daughter and heir of Sir John Howell of Woodstock. Fenton, in alluding to the fact that, in the survey of Sir John's Perrot's estate, certain hives of bees were found to be his property, says erroneously that the manor and possessions of Woodstock came to the Perrots through the marriage of Peter Perrot. It was his son Stephen who married the heiress of Woodstock. Her mother was Eleanor Hill. (Philpot's *Stem. Var.*) Stephen married a second wife, Margaret, daughter of Stephen Stepney. By this second marriage he had Henry and Agnes, wife of William Warren of Warrington. A small farm, called Warriston, lies between Pembroke and Cosbeston, and by tradition is said to have belonged to the Perrots. It is, however, possible that Warrington is the Anglicised form of Tre-Waryn, or Trewern, near Nevern, where the Warrens flourished for several generations. In their pedigree, moreover, we find that William Warren of Trewern married Ann, daughter of Philip Perrot. This is the only instance of a Philip Perrot; and as he would be contemporaneous with Stephen, it is not improbable that there has been some mistake in the name. The Warrens of Trewern quartered the arms of several of the Haroldstone Perrots,

such as those of Meirchion, Castleton, Joyce of Prendergast, Harold, and Howell of Woodstock; but they must have been obtained through some other marriage than this, unless Agnes was her father's sole surviving heir by his second marriage. But even in that case she could not have been entitled to the quarterings. By his first wife, Stephen Perrot, besides his son Thomas, had another daughter, of the name of Ann or Agnes,—for the names are often confounded,—who became the wife of William White of Tenby. The sole issue of this Ann or Agnes was Ann, who became the second wife of Roger Marychurch; his first wife being Jane, daughter of David Perrot of Scotsborough.

In the Cawdor MSS. it is stated that Roger Marychurch married Jane, the daughter of Thomas Perrot. This appears to be an error. Sir Thomas Perrot had, indeed, a daughter Jane; but she was the wife of Philip Elliott. She may have been confounded with her namesake of the Scotsborough house.

Stephen Perrot was alive, and father of an adult son, in 1403, as he and John Castlemartin are named in Sir Francis A'Court's commission to be receivers of money raised for Owen Glendower's benefit. (Fenton.)

The arms of Howell are, *azure*, a falcon displayed *argent*, beaked and membered *or*. In Philpot's *Stemmata*, L. Dwnn, and elsewhere, the field is given *gules*. The late Mr. Morris of Shrewsbury gave them as *azure*.



SIR THOMAS PERROT, the heir of Stephen, had for his wife Alice or Jane, daughter and heir of Sir John ap William ap Thomas ap Sir William Picton. She was a rich heiress, for she is said to have brought into her hus-

band's family several estates; but among them certainly not that of Picton Castle, although she is sometimes called her father's heir. To this Sir Thomas, in connexion with Henry Malefant, a commission (14 Nov., 4 Hen. IV) was issued by Sir Francis A'Court to raise certain sums in Carew and other places, and to pay £200 in silver to Owen Glendwr, on condition of a cessation of hostilities. The money was to be first transferred to Stephen Perrot and John Castlemartin. (See Fenton.) The Henry Malefant here mentioned is probably the nephew of Stephen Malefant, who married Alice Perrot. (L. Dwnn.)

Sir Thomas Perrot, in addition to the estates acquired by his marriage, seems to have acquired other properties by purchase: thus there is in existence a deed by John Milis or Mills, of Rousemarket (Rhosmarket), conveying to Sir Thomas Perrot one burgage lying between the lands of Richard Meiler on the east side, and the public road on the left, below the town of Rhosmarket. This indenture was made on the Feast of the Nativity of the Virgin, 26th Henry VI. The witnesses are, Robert Naysh, or rather Nash, and John Jourdan and others.

The family of Nash settled early in Pembrokeshire, and intermarried with some of the leading families. Thus Arnold Nash married a daughter of Sir John Wogan; and his grandson, Thomas, of Jeffreston, married Eva, daughter of Jenkyn Scourfield of the Moat, by Jane daughter of Sir William Wogan. The arms of Nash are variously given; but Edmonson states them, *sable*, on a chevron between three greyhounds passant *argent*, as many sprigs of ashen leaves proper. The other witness, Jordan, was probably one of the Jordans of Rhosmarket.

Five years before this deed, William, son of John Walys, granted to Thomas Perrot all the lands, tenements, etc., lately the property of Hugh Walys, clerk. This deed is signed 19 June, 21 Henry VI, at Rhosmarket; the witnesses being Thomas Philpot, Richard Meiller (evidently the person mentioned in the previous deed). In this deed Thomas Perrot is called esquire,

in the previous one knight; so that he must have been knighted between the dates of the two deeds.

Sir Thomas is said to have died 1461. He was probably at the battle of Mortimer's Cross, although he must have been far advanced in years, since he was an adult in 1403. In the list of those who fought at Mortimer's Cross, on the Lancastrian side, given in *William of Worcester* (Nasmith's ed., p. 328), occurs the name of Sir Thomas Perrot of Herford West.¹ As Haroldstone is so close to the town of Haverfordwest, Sir Thomas might easily have been described as of the former place.

It may be as well here to give the lists in full, as so many Welsh names occur:—

“Ex parte Regis Henrici VI et Margaretæ Reginæ isti Domini (*sic*) fuerunt contra Regem Edwardum tunc Comitem de March:

“Comes Pembroke evadebat fugiens de bello.

“Comes Wyltshyr fugiens de campo in principio belli.

“Sir John Skydmore, habuit 30 servientes.

“Sir Thomas Perot de Herford West.

“Thomas ap Griffith et filii Gryffyth Nicholas.

“Ewen (Owen) ap Griffiths.” [There seems to be some confusion here, unless some other Griffith than Gryffyth ap Nicholas is meant. Owen, the younger son of that powerful Welshman, was in the ranks of the Yorkists. Thomas, the elder, was at home. Perhaps the correct reading should be,—“Thomas ap Griffiths, Ewen ap Griffith filii Gryffyth Nicholas.” But this reading does not remove the difficulty.]

“Ex parte Edwardi IV Regis Angliæ presens ipsemet:

“Dominus de Stafford, de Southwyke, de Somerset.

“Dominus Herbert de Raglan, Comes Pembroke.”

¹ William of Worcester invariably calls Hereford by the name of Herford East, to distinguish it, apparently, from Herford West, or Haverfordwest. In a deed (1303) of Galfrid Hascard, of an agreement with David de Rupe, we find “*Harford*.” What was the original form of the name has been sometimes doubted. A warrant to the Lord Deputy exists in the Record Office, in which it is clearly written “*Herefordensis in occidentali parte*.” Still, however, on the other side, there are abundant proofs that the name of Haverfordwest was in use in very early times.

[William Herbert was made Earl of Pembroke 1468, and perished the next year, at Banbury, by the Lancastrians.]

“Dominus Fitzwater Radclyff de Norff.

“Sir Roger Vaughan, Chevalier de South Walys.

“Sir Herbert, frater Domini Herbert de Ragland.

“Dominus Wallerus Deverio (Devereux), Dominus Ferreres de Charteley.

“Dominus Audley de Herefordshyr.

“Reginaldus Gray, Baro de Bonelli de Herefordshyre, alias Lord Gray Mylton.

“Sir John Lynell, Chevalier de comitatu Heref.

“Sir Ricardus de Croft, Castell de comitatu Heref., Chevalier.

“Sir William de Knylle, Chevalier de comitatu Heref.”

“Similiter isti armigeri fuerunt cum Edwardo Rege Quarto apud bellum de Mortymer Crosse :—

“William Walwaye (? Walwayn).

“Ricardus Haclethes.

“Jacobus Brygges.

“Reginaldus Brygges, pater fuit de guerra.

“Johannes Welyngton.

“Sir John, Sir William, Sir Morys, Skydemore, fratres, milites in armes Franciæ.” [A Sir John Scudamore married Maud, daughter of Griffith ap Nicholas, by his second wife, Margaret Perrot.]

“Mr. Harper de Welyngton, homo belli.

“Johannes Mylewater, filius Milewater, recep. Ducis Ebor., homo de guerra ff. (Franciæ).

“Henry ap Gryffyths, homo de guerra.” [This may have been one of the sons of Gryffyth ap Nicolas by his second or third wife.]

“William Thomas.

“Walterus Mutton, homo in guerra ff.

“Jacobus de Ash, pater ejus Hopkyn Ash, homo guerræ Franciæ, homo.....

“Philip Vaughan de la Hay, Capitaneus de Hay, homo guerræ in Francia, nobilior armiger lanceatus inter omnes alios, fuit occisus apud obcidium castri de Har-

laugh (Harlech) per librillam, et nullus homo honoris occisus ibidem præter ipsum.

“Byneham.

“Johannes Blewet de comitatu Herefordiæ.”

Sir Thomas was certainly dead before 1465 ; in which year his widow, Johanna, makes a deed of gift of all her lands, tenements, services, etc., in the counties of Pembroke and Caermarthen and in the lordships of Haverfordwest and Pebidiauk, to her son Thomas, the son and heir of Sir Thomas Perrot, her late husband. The deed bears date 17 April, 3 Edw. IV. Whether her husband had bequeathed these estates to her, or whether she still held them herself in virtue of certain marriage contracts, is uncertain.

About the commencement of the reign of Edward IV a dispute seems to have arisen between Sir Thomas Perrot and the Prior of St. Thomas the Martyr at Haverfordwest, respecting the services in the church of Haroldstone. The question was referred to the arbitration of John Cantor, Bachelor of Laws ; David Robin ; and Peter Richard, Rector of Burton,—spelt Bourton. The award was given 1464, and decided that the prior and brethren should appoint a fit person to perform the services at Haroldstone, which were to be matins, mass, and vespers, on all ordinary Saints' days ; and on the greater festivals to give primes and vespers, unless hindered by proper causes. Sir Thomas Perrot is described as the principal parishioner, and his successors were to have power in fixing certain times for services. Besides this there were to be two masses a week, on the fourth and sixth days, if any parishioners were present. The priest appointed was also to visit the sick, and administer the Sacraments at proper times to the parishioners ; but to be supplied with wine and all other necessities. It is from this dispute that we learn that a Sir Richard Harold gave the church of Haroldstone to the priory. Whether this was the last Sir Richard, the father of Alice, wife of Peter Perrot, or his grandfather of the same name, is now uncertain (p. 13).

All the pedigrees call the wife of Sir Thomas Perrot Alice ; so that either this must have been an error, or Sir Thomas must have married a second wife named Jane or Johanna ; of which second marriage, however, no mention occurs in L. Dwnn or elsewhere, as far as has been ascertained.

Besides his heir, Thomas, Sir Thomas Perrot had a son, 1, John, of whom nothing is known ; 2, Jane, wife of Philip Elliot ; 3, Ellen, wife of Richard Wryriott ; 4, Margaret, the second wife of Gruffydd ap Nicholas. In Philpot's *Stem. Var.* she is described as Janet, daughter of Thomas Perrot and Jane Guise ; whereas she was his sister, and her name was Margaret ; 5, Emma, the wife of Sir Richard Newton, Lord Chief Justice of England.

Philip Elliot, the husband of Jane Perrot, was of Erwer (now called Amroth Castle) in Pembrokeshire. It is remarkable that there were at least four intermarriages with this family and the Perrots ; three of them in successive generations, and in each case the wife was a Jane Perrot.

John Elliott, son of John Elliott by the second Jane Perrot, married Lettys, daughter of William ap David ap Griffiths of Kidwelly, by Alson, daughter of Richard ap Owain and his wife, Catharine Perrott, of the Pill, Devonshire. Who this Catharine Perrot was is uncertain ; but she seems to have been an heiress, for her daughter, Alson, had a son by her first husband, John Williams of Bonville Court ; and this son quartered the Perrot arms.

Ellen Perrot married Richard Wryriott, father of Thomas father of Harry father of George, whose daughter and heir, Elizabeth, conveyed Orielson to Hugh Owen.

Margaret Perrot was the second wife of Gruffydd ap Nicholas of Newton, the grandfather of the celebrated Sir Rhys ap Thomas, of whom Lord Dynevor is the lineal descendant. His first wife was Mably, daughter of Meredith ap Harry Dwnn. The third was Jane, daughter and coheir of Jenkyn ap Rhys ap David. He was a man of great power, and died fighting in the ranks of the Yorkists at Mortimer's Cross. He might

have been expected to have been on the other side with his father-in-law, Sir Thomas Perrot. This apparent anomaly, however, is accounted for by his history given in the *Cambrian Register*, vol. i. He seems to have been as violent as he was powerful. He was at deadly feud with Humphry Duke of Buckingham on account of some ancient family dispute; with Richard Duke of York on account of certain lands claimed in Lyesfrans (? Llysyfran), and Newhouse in the county of Hereford; and lastly, with Jasper Earl of Pembroke, who obtained from the Crown a grant of the castle of Kilgerran, of which Nicholas was at that time captain. Lord Whittney was sent to arrest him; and the case was opened at Caermarthen, when it was discovered that the commission was lost. It had, in fact, been stolen the night before by Owen, the younger son of Griffith ap Nicholas; on which the accused, whose attendants were numerous and well armed, declared the English lord an impostor, and only allowed him to escape immediate punishment as such, by wearing the colours and badge of Griffith, and reporting to the king that the said Nicholas was an honest and loyal Welshman, entirely innocent of all the charges made against him. He was, however, subsequently proceeded against for abetting and aiding Philip ap Howell of Knockelas within the lordship of Molenith. This fresh attack on him induced him to join Richard Duke of York. He was soon after recognized and seized at Hereford; but escaped by the aid of Sir John Scudamore, who had married Maud, his daughter by his second wife, Margaret Perrot. On the death of the Duke of York at Wakefield, he joined his son, the Earl of March, at Gloucester, with eight hundred men well appointed and armed. He fell on the battlefield at Mortimer's Cross. His son Owen was also present on the occasion, and led the pursuit against the Earl of Pembroke.

The apparent placing by William of Worcester of the sons of Griffith on the Lancastrian side, has been already alluded to. Thomas, the elder of his two sons by his first

wife, Mably Dwenn, had been left at home. The younger one, Owen, after his father's death-wound, succeeded to his command, pursued the Earl of Pembroke, and returned in time to find his father still living. Unless, therefore, the Thomas and Owen described as "filii Griffiths" (and this is evidently the correct reading), are the sons of some other Griffiths, they must be the sons of Nicholas ap Griffiths by other venters. By Margaret Perrot he had, indeed, a son also called Thomas; whence the Thomas of the first marriage was distinguished as "Hynaf," or the elder; and in the same way he may have had a second son Owen. But still it seems strange that if even there had been such sons, they should be found fighting against their father and their brother.

Thomas Hynaf, who had been left at home, married the heiress of Abermarlais, and had by her a son John, the ancestor of Johns of Hafod in Cardiganshire, and of Sir Thomas Jones, who married the widow of Sir Thos. Perrot, and mother of the Lord Deputy. Thomas ap Griffith went to Burgundy, where he married Elizabeth, daughter of Philip Duke of Burgundy, by dispensation from the Pope, for his first wife was still alive. Other accounts state she was the daughter of James of Burgundy, second son of Philip; but he must have been an illegitimate son, as Philip had but one son, Charles the Bold. The author of the life of Griffith ap Nicholas, who lived in the time of James I, says: "I find in the collection of one Perrot of Herefordshire, that she was the daughter of Francis, second son of Philip Duke of Burgundy, and one of the maids of honour to Queen Catharine, the widow of Henry V." On his return to Wales, Thomas seems to have had numerous duels with Henry ap Gwylim of Court Henry, in which, being an expert swordsman, he was always victorious. He next quarrelled with William Herbert, Earl of Pembroke, for some reason or other; which quarrel a Tuberville, on behalf of the earl, took up, and lost his life at the hands of Thomas. His last engagement was with one David Gough, near Peunall in Merioneth, in which he was

again victorious ; but although he killed his adversary, he was so exhausted by his own wounds that he lay on the ground with his face downwards ; in which position he was run through by some person, probably an attendant of David Gough. The present tumulus at Pennal is supposed to cover his remains.

Thomas had five sons—Morgan, who joined the Yorkists ; David, who was a Lancastrian, the celebrated Rhys ; David the younger,—for it was not uncommon to have more than one son of the same name,—and John. When Morgan was blockading the Earl of Pembroke in his own castle at Pembroke, David, collecting and arming a large number of peasants, rescued the earl, and conveyed him to Tenby, whence he escaped to Britany. David was, however, anxious not to be identified with this rescue, and therefore he did not employ his own recognized followers. He was usually called “ David Keffil cwtte,” from his horse, the ears of which were cut, the nose slit, and the tail docked. Besides these mutilations, he had branded him all over with strange figures for the purpose of frightening his enemies. It was on this horse that he made the wonderful leap when pursued by his enemies. Morgan and David both dying without issue, the large estates of the family fell on the third son, Rhys ap Thomas, famous for the part he took in placing Henry VII upon the throne.

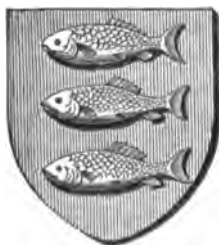
The children of Griffiths ap Nicholas by his wife Margaret Perrot, as far as can be ascertained, are,—1, Thomas, who may be the one mentioned among the Lancastrians at Mortimer's Cross ; 2, Maud, the wife of Sir John Scudamore of Kenchurch, who also seems to have been on the same side ; Margaret, the first wife of Thomas Griffiths of Llanbedr Pont-y-Steven, in Cardiganshire.

Griffith ap Nicholas bore, *argent*, a chevron between three ravens *sable*.

Emma, the remaining daughter of Sir Thomas Perrot, was the wife of Sir Richard Newton, Lord Chief Justice of England. He was, as before stated, made Justice of the

Common Pleas in 1439, and died 1444, and was buried on the south side of the cathedral at Bristol. The family name was Cradock, and they were originally of Ystrad 'Towy in Caermarthenshire, and Newton¹ in Rhos in Pembrokeshire. The first of the family, Howell ap Gronwy, married a granddaughter of Richard Earl of Clare. His father is said to be Rhytherch ap Jestyn ap Owain ap Howell Dda. His son, Cradog, who is described as of Newton only, as already noticed, married the daughter of Sir Andrew Perrot; so that Sir Richard Newton was distantly related to his wife. The family seems to have continued the name of Cradok until the time of the Lord Chief Justice, who first assumes the name of Newton. The arms of Cradok, already stated to be *argent*, on a chevron *sable* three garbes *or*, are very different from the more ordinary coat of the three boars' heads.

The arms of Picton are variously given as three salmons, or roaches, or pikes, *argent* on a field of *gules*. The last is the correct one, in allusion to the name. In the cut they are intended, by mistake, for roaches.



The wife of THOMAS PERROT was Janet daughter of John Wise or Guise, paternally descended from Philip Duke of Guise. The first member of this family that occurs is Philip Gwys or Guise, described as lord of Wiston, whose daughter and coheir, Margaret, or Gwenllian, married Sir Walter Wogan, who is also called lord of Wiston, but probably only in virtue of this marriage. (L. Dwnn, p. 107.) This Margaret was the grandmother

¹ Newton, about a mile from Milford, still retains portions of a large building of the Elizabethan character.

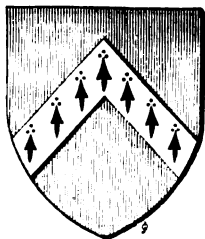
of that Sir Matthew Wogan who married Alice the sister of Eleanor, the wife of the first Stephen Perrot. Wiston, which is thought by some to have taken its name from the Guise or Wise family, was for many generations the property of the Wogan family, who, as stated above, seem to have acquired it by Margaret the daughter of Philip Guise. The present remains consist of the original Norman keep erected on a lofty artificial tumulus, with traces of external earthworks. It is probable that, after the destruction of the castle in 1220, by Llewelyn, it was not rebuilt; but that another one was erected on the site of the present mansion house. The family existed up to the close of the last century, when the estate was purchased by the grandfather of the present Earl of Cawdor.

There is in the Public Records a long schedule of deeds, grants, and fines, made in the time of Elizabeth; and, no doubt, on the occasion of the attainder of the Lord Deputy. Among them is a deed from John Methelan to John Wise; another by Thomas Brown, conveying the moiety of one messuage to John Wise and Margaret his wife; a portion of an ancient deed to John Wise, about a messuage and land in Pembroke-shire; a fine raised by John Wise on Thomas Petyvine, and Margaret his wife, for a portion of two messuages in Pembroke; a deed of Jane Meiller, daughter and heir of David Meiller, to John Wise, concerning one messuage and three acres and a half of land in Northlake *alias* Threlakes; a deed of J. Wise to David ap Warren, and Margaret his wife, of lands, etc., giving them a life interest therein; another deed, where J. Wise is described as of Pembroke, to the same David and his wife, concerning messuages and lands in Lambereston; a release of John Wise to T. Kyng, clerk, for the term of J. Wise's life, for the third part of one burgage in Pembroke; a final agreement between John Wise of Pembroke, plaintiff, and Thomas Pety Vigne and his wife Margaret, for two messuages in Pembroke; a release of John Eynon, jun., to William David,

clerk, of all lands, tenements, services, etc., in Pembroke, Tenby, Westpenn, Llandiam, Lambereston, Angle, and elsewhere, in the county of Pembroke; two indentures of David Warren and Margaret his wife, made to John Wise, of all lands, tenements, etc., in Pembroke, East Llandiam, Hoham, Lambereston; acquittance of Richard Lile to John Wise; letter of the steward of Jane or Joanna Meiler, daughter and heir of David Meiler of Mylesston, to David Brown, to put John Wise, Esq., in possession of one messuage and three acres and a half in Northloke, called "Threlakes"; letter of the bailiff of David ap Jenan ap Warryn, and his wife Margaret, to Henry Macheland, to put John Wise in possession of all messuages, lands, lordships, in Pembroke, East Landian, Hoham, and Lambrook; another indenture between this David and his wife Margaret, and John Wise, about the same messuage, etc.; deed of J. Carnell de Maynsetham, and Alice his wife, to John Wise, concerning one burgage, garden, and one acre, in Redhill; release of Leonard Martyn, son and heir of Richard Martyn, to John Wise and his wife Agnes, about one messuage and three acres of land in Vale, etc.; acquittance of James Howell, of Treffloyne, to John Wise of all actions against the said John Wise.

In a pedigree communicated by Miss Angharad Lloyd of Rhyl, Thomas Perrot is said to have married twice: first, Jane, daughter of Thomas White; and secondly, a daughter of Henry Wogan; both of which statements are erroneous. According to the same authority he died 23 July, 1474. The only known issue of Thomas Perrot and Jane Wise, is Jane, the wife of John Elliot of Erwer, and his son and heir, William.

The arms of Wise are, *gules a chevron ermine*.



The wife of SIR WILLIAM PERROT was a daughter of Sir Harry Wogan. Her Christian name is variously given as Margaret, Alice, and Jane. The latter one is given by L. Dwnn, and is the correct one, as proved by her will, where she calls herself Johanna. Her mother was Margaret, daughter of the great Sir William ap Thomas of Raglan, and sister of William Herbert, Earl of Pembroke. Margaret's mother was Gladis, daughter of David ap Llewelyn ap Howell Vaughan, better known as David Gam. The four children of Sir William ap Thomas, knighted by Henry IV for his services in France, were, William Earl of Pembroke, Sir Richard of Colebrook, Elizabeth, wife of Sir Henry Stradling; Margaret, wife of Sir Harry Wogan. The mutilated effigies of Sir William ap Thomas and his wife Gladis, are in Abergavenny Church.

Sir William Perrot may have probably succeeded to the family estate about 1474. His own will was not dated; but probate was granted 7 June, 1503. He calls himself William Perrot of Haroldstone, knight, and directs his body to be buried in the Priory church of St. Thomas the Martyr at Haverfordwest, before the picture or statue (*imagine*) of the Saviour in the chancel. He bequeaths to the fabric of St. David's cathedral 10s.; to the prior and convent of St. Thomas the Martyr, £10; to his own parish church of St. Ishmael's, near Haverfordwest, his best velvet gown; to the preaching friars of St. Saviour's, Haverfordwest, 5s.; to the rector of St. Ishmael's aforesaid, in lieu of tithe he may have forgotten to pay, 6s. 8d.; to his daughters,—Anna, £10; to Alicia, £60; to Margaret, 50 (?); and Isabella, £40, as marriage portions. The residue he leaves to his son Owen and his wife Johanna or Jane, his executors. The witnesses are, Thomas Wilke, prior of St. Thomas the Martyr; Robert Walshman, rector of St. Andrew's of Roberston in Roos; William Leye, rector of Llangeme (Llangwm?); David John Lett, and others.

According to the pedigree in L. Dwnn (vol. i, p. 165), five daughters are given,—Maud, wife of William

Adams; Jane, wife of Philip Elliott; Alice, wife of Richard Tucker of Sealyham; Joyce, wife of Jankyn ap Howell of Neva; Margaret, wife of William Vaughan of Kilgerran, from whom the Vaughans of Corsygedol in Merioneth.

It will be observed, therefore, that the pedigree and will do not agree. Thus of the five daughters mentioned in the former, we have only two named in the will, viz. Alice and Margaret. The Anna and Isabella of the will are not mentioned in the pedigree; while we have Maud, Jane, and Joyce, not mentioned in the will. This difference of statement is not easily explained, except on the grounds of the inaccuracies of the genealogies.

It is remarkable that no mention is made in the will of his son Jenkin, described as of Caervoriog. How this estate came into the possession of the family is not yet known. The name only occurs twice, namely in L. Dwnn, where Jankyn, the son of Sir William Perrot is described as of that place; the other is an indenture dated 9 July, 17 Henry VII (1502), between William Perrotte (*sic*) of Haroldston, knight, and John Waryn of Llauhaden, gentleman, concerning certain properties formerly the property of "Harry Perrotte, late of Caerveriocke, Esquire," which were divided by the award of Richard Raithour, Doctor of Laws; Treharne ap Morgan and John Walter, Esquires. The particulars are given of the rents and lands, which were apparently small in value, amounting to 52*s.* 10*d.* The places mentioned are Penrosse, Caervorioke, Carn Nedryn Bach, and Newmede.

Jankyn Perrot of Caervoriog had only daughters, and the line was extinguished in an intermarriage with the last male of the Scotsborough branch.

There exists also in the Public Records a deed by which William Hubert *alias* Hoskyn, brother and heir of Robert Hoskyn, Clerk, conveys to William Perrot all his lands, tenements, etc., which the said Robert Hoskyn had received by gift from John Geffry, Clerk, all lying

within the county of Pembroke. The deed is dated 21 Sept., 4 Edw. IV.

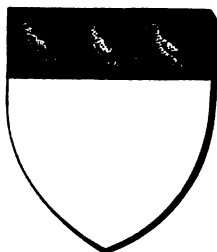
A few years afterwards Sir William Perrot executes a power of attorney in favour of John Perrot of Haverfordwest, whom he thus puts in possession of his lordship and manor of Tallacharn in Caermarthenshire. It is dated June 9, 2 Hen. VII.

Who this John Perrot of Haverfordwest is is uncertain, unless it was his uncle John, the younger son of Sir Thomas Perrot. It may, however, have been a son of this John Perrot: at any rate he was probably a near kinsman. It has been stated that Sir William Perrot died at the battle of Hedgecote, or Banbury, in 1469,—a statement disproved by his being alive nearly forty years afterwards. His father-in-law, however, Sir Harry Wogan, and his kinsman, Jankyn Perrot of Scotsborough, were among the slain on that occasion. (See *Warkworth Chronicle*.) The following are the names of those who perished in this battle:—Sir Roger Vaughan, Knight; Harry Wogan, son and heir; Thomas ap Rossehere (Roger) Vaughan, Esquire; Watkin Thomas, son of Roger Vaughan; Yvan ap John of Merwyke; Davy ap Jankyn of Limeric; Harry Done (Dwnn) of Picton; John Done of Kidwelly; Rhys ap Morgan of Ulster; Jankyn Perot of Scotsborough; John Eneand (? Eynion) of Pembrokeshire; and John Contour of Hereford.

An inquisition was taken at Tallacharn, in Caermarthenshire (2 Eliz.), before John Vaughan, gentleman, on the possessions of William Perrot, deceased. Who this William Perrot is is doubtful. It could not have been Sir William Perrot, the father of Sir Owen; nor the brother of the Lord Deputy, whose name was William, as he died near Dublin in 1597. Sir John Perrot, the Lord Deputy, was the owner of Tallacharn at the time of his attainder; so that it appears to have continued in the family down to that period. It is probable that this William is the son of that John Perrot whom we have seen put in possession of the estate as the representative of Sir William Perrot.

The will of his widow, Johanna, also exists ; and, as not unusual, in her maiden name, not her married name. It was made a few days before her death, in Nov. 11, 1504, nearly eighteen months after probate of her husband's will. She describes herself as "Johanna Wogan de Haroldston." She directs her body to be buried in the same place as her husband was, in the Priory Church, and leaves 6s. 8d. to the fabric of St. David's Cathedral, and the same amount to the church of St. Ishmael near Haverford ; to the prior and convent of St. Thomas, 20s. ; to the preaching friars of St. Saviour's, Haverford, 5s. ; also to the canons of St. Thomas the Martyr, Haverford, aforesaid, 30s., for services for her soul for one month ; to John Arnold, the chaplain of Haroldstone, 6s. 8d. for prayers for her soul. The whole of the residue she gives to her son Owen, her sole executor, as he may direct for the good of her and his souls ; Sir Thomas Harry, her father's confessor ; John Arnold, Rowland Tanner, David John Litt, and many others being witnesses. The will was proved before Philip Howell, Bachelor in Laws and Vicar-General of the Bishop, in the church of St. Mary, Haverford, 4 December, 1504.

The arms of Wogan are, *argent* on a chief *sable*, three martlets *or*. The field is by some given, *or* not *argent*. There are other varieties of the coat.



SIR OWEN PERROT married Catharine, daughter of Sir Robert Pointz of Iron Acton in Gloucestershire. Her mother was a daughter of Anthony Woodville (made Lord Rivers, and brother of Elizabeth, queen of Edward IV), by his second wife Gwenllian, a daughter of

William Stradling, or Esterling, whose progenitor was one of the twelve knights that came in with Fitzhamon. The family of Pointz seem to have had at one time considerable estates in S. Wales, and to have married into several families of distinction, among others the Baskervilles. Pointz Castle, in Pembrokeshire, probably takes its name from them. Sir Robert Pointz, whose mother was a daughter of Coxe of Skenfrith, Monmouthshire, died 11 Henry VIII. On the occasion of his marriage with Margaret Woodville, her father Anthony, by a deed, 12 Sept. 19 Edward IV, settled on his daughter eight hundred marks; two hundred whereof were to be paid on the sealing of the deed, and the remainder on certain days. In addition, the earl settled on her daughter lands to the yearly value of one hundred marks.

Sir Owen Perrot, who took an active part on the side of Henry of Richmond, is said to have died in 1513, having survived his father but a few years. If, however, this date is correct, his death must have taken place in the latter part of that year, as a deed exists dated the 20th of April of that year, by which he conveys, subject to the proper rent and services due, all his messuages, lands, etc., within the lordship of Pebediauk, now Dewslan, to Masters William Bradhir and William ap Owen, chaplains. It is not stated, however, that the gift was for any specific purpose. His wife, Catharine, is sometimes erroneously called Jane, and her father Henry. The only issue known of this Sir Owen Perrot are, his son and heir, Thomas, Robert and Mary.

In the *Life* of the Lord Deputy, edited by Rawlinson, mention is made of Mr. Perrot, uncle of the Lord Deputy, and reader of Greek to Edward VI (p. 36). The Christian name is not given, but may be safely supplied from the pedigree, which gives Robert as the only paternal uncle of the Lord Deputy.

(To be continued.)

THE CROSS OF ST. DONAT'S.

IN the fourth of the *Sex Dialogi* of Harpsfield, published in 1566 at Paris, under the care of Alan Cope, there occurs a curious account of the well-known figure of the cross, observed in the broken trunk of an ash tree blown down by a storm at St. Donat's in 1559.

Nicholas Harpsfield was an Englishman and arch-deacon of Canterbury. He was an active controversial writer on the Roman Catholic side, and is said by Moreri to have been imprisoned by Queen Elizabeth for twenty-three years. He died in 1582, and among his writings are the above quoted six dialogues, directed against the opponents of the pontificate, the monastic life, the worship of the saints, and that of sacred images. The interlocutors are two, Irenæus, an Englishman; and Critobulus, a German. The account of the St. Donat's cross is contained in the ninth chapter of the fourth dialogue, which chapter relates especially to the attacks of the Magdeburgh Centurionists upon the Easter ceremonial, and to the crosses and other emblems of the passion of Christ which had appeared in the air in those times.

IRENÆUS having related how, in 1559, a Kentish woman (not of the baser sort) being about to put on her under-shift, observed thereon a miraculous figure of a cross, proceeds,—

“Annosa quædam fraxinus in ea regione insulæ, quam veteres olim Cambriam, nos hodie Valliam appellamus, violento ventorum impetu ita est dejecta, ut truncus arboris, licet media sui parte totus vi tempestatis diffusus et dissectus, radicibus tamen adhuc suis inhærescens, ad septem usque pedes è terra exstaret. Ecce vero, cùm ita arbor vasto hiatus distenderetur, in parte arboris interiore crux humano pede longior apparuit: et, quod magis mirere, ejus pars, quæ humi strata est, eandem per omnia crucis figuram referebat. Ut autem res hæc omnibus pæne nostratibus innotesceret, inde factum est, quod, cum crux illa non subito evanuerit, sed aliquot annos in eodem arboris

trunco, non sine ingenti intuentium stupore permanserit, magnus foret ac frequens populi tam raræ et celebris rei visendæ gratia ad eum locum concursus. Qui verò commodè non potuerunt eò se recipere, ii ab aliis impetrarunt, ut ejus crucis vera omni ex parte forma pictoris penicillo impressa ipsis exhiberetur. Quorum tam honestæ hac in re petitioni abunde satisfactum est. Nam sic ad similitudinem prototypi efficta est imago, ut omni ex parte illi responderet, neque quicquam, vel augendæ, vel minuendæ rei gratia additum sit aut detractum. Unde brevi factum est, ut omnium ferè percrebresceret sermone, nec quisquàm ferè esset, qui non vel crucem ipsam viderit, vel ejus effigiem comparaverit, vel certissimis aliunde indiciis de ea cognoverit. Res tam aperta fuit, ut non negari, Evangelicorum placitis tam repugnans, ut ab eis approbari non potuerit. Utinam, utinam populares mei hujusmodi miraculis divinitus admoniti, Divi Pauli exemplo desinerent Christum in ejus cruce, imagine, membris persequi. Utinam unde exierunt, illuc, id est, ad ovile Christi, amarè cum Petro flentes redirent. Sed hæc facilius est optare, quàm sperare; quanquam neque optare, neque sperare unquam desinam; quàm diu vixero, et illi, quorum interest, ne ego optatis et spe mea frustratus fuero. Ad alterum enim horum Christiana invitat caritas, ad alterum infinita Dei potentia et bonitas. Sed de his aliàs, nunc ad rem. Cum hujus mirificæ crucis multæ picturæ hinc inde distraherentur, una tandem ad meas manus pervenit: quam ut opportunè accidit, jam in sinu habeo, una cum carminibus eidem subscriptis, quæ licet breviter, eleganter tamen et perspicuè rei totius seriem describunt. Quam vero si videre cupis, nolo ea in re cupiditati tuæ deesse.

“CRIT.—Eam mihi in conspectum dari maxime cupio. Nam si magnam ex nuda narratione tua voluptatem cepi; quanto majorem sum capturus ex Imagine vere efficta, que rem quasi presentem oculis subjiciet?

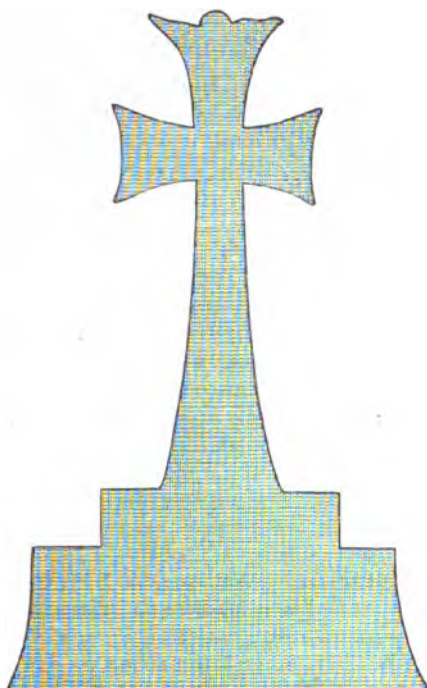
“IREN.—En igitur eam tibi.

“CRIT.—Res sanè admiratione digna est.

“IREN.—Verè hic illud Davidis dici potest: *A domino factum est istud, et est mirabile in oculis nostris.* Sed carmina lege, et confer ea cum cruce, ut videas quam aptè inter se omnia respondeant.

“Recte admoneas.”

Sequitur effigies crucis.



"ANNO DOMINI 1559. XIII KALEND. APRILIS.

" Hanc crucis effigiem, pie Lector, fraxinus ipso,
Quem legis hîc, anno, mense, dieque dedit.

Arbor apud Uallos Stradlingi crevit in arvis :

Hic torquatus eques (si modò quæris) erat.

Tempestas oritur, fortis confringitur arbor :

Exhibet hanc mollis deinde medulla crucem.

Formam charta docet, nux avellana colorem :

Mensura, expressit quam tibi pictor, erat.

" Fraxinus hæreticos duros, hominesque rebelles :

Mites corda viros tecta medulla notat.

Fraxinei Christi obscurant insignia trunci.

Obscurata tegunt signa, virosque premunt.

Sed Libani cedros tandem, hæreticosque rebelles

Confringet summi ferrea virga Dei.

Tunc cultusque Dei, pietasque, fidesque vigeant :

Exseret et celsum crux tua, Christe, caput."

JOANNES FENNUS.

[Dialogi Sex, etc. 4to. Parisiis, 1566, folio 504.]

TRANSLATION.

In that part of our isle which the ancients called Cambria, and we call Wales, the gusty violence of the winds threw down an aged ash tree, so that its butt, although laid open and riven to the centre, yet, anchored by its roots, stood for seven feet above the ground. And lo! in the interior structure of the gaping trunk there appeared a cross rather longer than a man's foot; and, what was more marvellous, the part which lay upon the ground presented the same figure of a cross in all its details. And as the thing was noted by almost all our folk, and the cross did not suddenly disappear, but remained several years in the trunk of the tree, to the great wonder of the beholders, it so happened that there was a frequent and full concourse of people to the place to see so rare and celebrated a sight. Those, too, who could not conveniently go thither, asked others to show them a faithful drawing of the cross in all its details; whose creditable request in this matter was amply satisfied, for a likeness was drawn true to the prototype, answering to it in every part, neither amplifying nor withholding anything for the sake of addition or detraction. Whence, in fine, it happened that it became the subject of almost every conversation; and there was scarce any one who had not either seen the cross, or obtained a fac-simile of it, or in some other way learned the facts about it, on very satisfactory evidence. The thing was too evident to be denied, but too repugnant to the opinions of the Protestants to be admitted by them. Would, would that my countrymen, divinely admonished by such miracles, would cease, after the example of St. Paul, to persecute Christ in his cross, his image, and his members. Would, whence they have gone out, they would return thither,—that is, to the fold of Christ,—weeping bitterly with Peter; but this is easier to wish than to hope. I shall never cease either to wish or hope so long as I shall live, and they whom it concerns that I should not be disappointed in my wishes and my hope; for to one of these Christian charity invites me, and to the other the unbounded power and goodness of God. But of these on another occasion. Now to the matter in hand. Many pictures of this wondrous cross being scattered hither and thither, one at last has fallen into my hands, which, as opportunely happens, I have here with me, with the verses written beneath it, which describe every step of the story briefly, but with elegance and clearly; which, if you wish to see, I will not balk your curiosity.

Crit.—I much desire to have a view of it; for if I have received so much pleasure from your bare narrative, how much

more shall I derive from the correct delineation, which will, so to speak, bring the figure itself before my eyes?

IREN.—Look you then at it.

CRIT.—The thing is indeed wonderful.

IREN.—In truth we may say with David: "This is the Lord's doing, and it is marvellous in our eyes." But read the verses, and compare them with the cross, that you may see how aptly they answer to it in every part.

CRIT.—Your advice is just.

[Here follows the representation of the cross.]

THE YEAR OF OUR LORD 1559. 20TH OF MARCH.

This image of the Cross an ash did shew,
The year, month, day, above recorded, know.
In Wales, good reader, grew the wondrous tree,
On Stradling's lands, a belted knight is he.
The stem was shattered one tempestuous day;
Then the soft centre did this cross display.
Its shape this sheet, the hazel nut its hue,
And for the size thou hast one fourth the true.¹

In the stout ash the heretic behold,
In its soft pith good men of gentler mould.
The rebels, like the ash tree's stubborn pride,
May crush Christ's vassals, and their blazon hide.
But trees and heretics alike can God
Crush, if he will it, with his iron rod.
Then faith, devotion, piety shall spread,
And Christ's own cross lift up to heav'n its head.

It is not probable that this story is pure fabrication; but no naturalist will believe the symmetrical figure represented in the woodcut to have been a *lusus naturæ*, or that any accidental discoloration would assume so regular a form. Harpsfield and his *nostrates* no doubt sincerely regarded the appearance as miraculous; but it seems unnecessary to tax the faith or credulity of their modern representatives to this extent, since it may be accounted for by natural causes. A device—and a

¹ The original line would be—

"The pictured image shows its measure true";

but the drawing has been reduced to one quarter to suit our smaller page.

person conversant with the elegant shaft, still pointing heavenward, in the churchyard of St. Donat's, could be at no loss for an excellent one—deeply carved through the rind of a growing tree into the young wood, would in time be covered by the overlapping of the new bark; while from the want of cohesion between this and the injured wood the figure would remain but little altered, and in time, by successive additions, be buried deep in the trunk, where an accidental fracture might disclose it. In such a case one face of the fracture would, as in the present instance, present a cast or impression of the figure upon the other.

It appears from Froude, who mentions this invention of a cross in a note to his *History of England* (vii, p. 339), that it had reached the ears of Government, and was thought by Cecil important enough to be inquired into. Unfortunately for Sir Thomas Stradling this occurred at a very critical period, in April 1561, just when Philip of Spain had demanded the release of the bishops who were imprisoned in the Tower for refusing the oath of supremacy, and when the leading reformers were greatly alarmed, and Protestant England with them, by a report that Elizabeth was about to be reconciled with Rome. "When I saw this Romish influence toward," wrote Cecil, "I thought it necessary to dull the Papists' expectations by punishing of massmongers for the rebating of their humours," and Sir Thomas Stradling of St. Donat's was accordingly selected to have his humours rebated.

The date of his committal appears to have been early in May; but it was not till the 3rd June, 1561, that he was indicted and convicted at the commission of oyer held at Brentwood in Essex, when his offence was "the having caused four pictures to be made of the likeness of the cross which appeared in the grain of a tree blown down on his estate in Glamorganshire."

There can be no doubt that Cecil thus stopped what might have inflamed the Roman Catholic spirits of South Wales, and have led to a local insurrection in the hands of a race so firm in their convictions, so influen-

tial, and so bold, as the Stradlings. Although the cross, as the instrument of the death of our Lord, has ever been regarded by all Christians as the symbol of their faith, it must be remembered that for many centuries it had been the subject of a regard amounting to adoration, in which the Protestants did not participate. Churches were dedicated to it, invocations addressed to it. "Crux," begins an Anglo-Saxon charter, "que excelsis toto et dominaris Olympo, inclyta lex Domini Christi fundamen." Hence Cecil's precautions were probably neither uncalled for nor severe.

Of the following documents, printed for the first time, from the State Paper Office, the first is Sir T. Stradling's petition from the Tower, giving a very clear account of the whole transaction. The daughter he alludes to as remaining with the old Lady Dormer (Jane Newdigate) at Louvain, was no doubt Damasyn, Sir Thomas's third daughter, who lived with the Countess de Feria, granddaughter to Lady Dormer, and died at Cafrá, in Spain, in the spring of 1567.

The second document is a petition to the same effect, but less diffuse. The author of the printed calendar of these papers attributes, probably, to the 5th of June the date of the third document, which is a report from Sir Roger Vaughan and Sir Edward Lewis, in obedience to a commission issued in the preceding May, no doubt upon Sir Thomas' first committal. The report repeats the substance of the commission, and announces that, not having a draughtsman at hand, they, as directed, cut away the part of the tree on which the figure appeared, and sent it up, under seal, to the Privy Council, who do not, however, seem to have preserved it in their archives.

Roger Vaughan was, no doubt, of Dunraven, and Edward Lewis of the Van. William Basset, who did not act, was of Beaupré. Edward Gaines is unknown. Games is the more probable name.

The next, or fourth, paper contains notes of the evidence taken by the justices. Voss and Fleming are

well-known names still found in the district. John Cantlow, or Cantelupe, the vicar, must have been nearly the last of that ancient name in Glamorgan. Miles Button of St. Nicholas, or Worlton, was representative of that family, and probably escheator for the Crown, as his name occurs in inquisitions in that reign. William Carne of Osmond's Ash or Nash, was second son of Richard Carne and father of Sir Edward Carne, Receiver General of South Wales, and a teller of the Exchequer. He was ancestor, in the eighth degree, of the present owner of St. Donat's, whose elder brother is still owner of Nash.

The next, or fifth, paper, is dated eight years later, 21st Dec. 1569; and, though it relates to a different matter, is here inserted because its subject is the same Sir Thomas Stradling, now an infirm old man, and, as it would seem, a partial conformist. It is addressed to "the Council of the Marches of Wales," and is signed by Thomas Carne of Ewenny; Robert Gamage of Coyty, who died 5 Nov., 12 Elizabeth, and was succeeded by John, his heir, then aged thirty-two years; Leyson Price of Briton Ferry; William Jenkin, whose name, in that part of Wales, is scarcely a distinction; Christopher Turbervill of Penlline; and Edward Manxell, whose name is so spelt in the grant by which Margam was conveyed to his father, Sir Rice. Robert and Edward Stradling were two brothers of Sir Thomas, who are well known to have married and settled in Glamorgan.

The only other document is the bond referred to in the preceding paper, dated 15 Oct. 1563, and which may therefore be the time of Sir Thomas' liberation from the Tower.

Sir Thomas Stradling died in 1573, and the usual inquisition was held 13-14 Elizabeth. He was succeeded by his son, Sir Edward, a man of some literary taste, to whom were addressed most of the letters, for the printing of which Glamorganshire is indebted to its late eminent antiquary, the Rev. J. M. Traherne. Sir Edward seems to have recovered the good graces of

the Government, since in 1578 he was conjoined with Sir Edward Mansell in a commission to inquire into a local act of piracy.

The appended papers give some insight into the life of the old knight, and will still be read with interest in the county. The Stradlings were always regarded with much pride by the men of Glamorgan. Their grand old castle with its sheltered church, terraced gardens, and secluded sea-shore, presents much the same general appearance that it may have presented to the last of their race a century and a quarter ago. The park has been disparked, and the timber felled; but the household coat still stands in the windows. The castle has survived the contention of the heirs, the hungry demands of the lawyers, and the long neglect of its stranger lord; and, having been repurchased by the next representative of the ancient race, bids fair to be again inhabited.

The Stradlings, numbering in the estimation of the Welsh, if not in that of more accurate genealogists, twenty-two male descents, were for some time the last of the celebrated twelve knights of Glamorgan, and stood nearly at the head of the gentlemen of their county. They were more addicted to piety and literature than was usual in that remote region. Three of their number were Knights of the Sepulchre, and at least two visited that holy spot. They were by no means indifferent to the history and remains of their native county. They collected, and made good use of, a considerable library. They matched with the blood of Beaufort when at its highest and haughtiest; and in their decline they afforded safe shelter, fitting company, and ample means of study, to the learned and pious Usher.

At the dissolution of the monasteries, when the leading country gentlemen profited largely by ecclesiastical confiscations, the Stradlings retained their old faith, and resisted the tempting means of aggrandisement. A century later, when the Church of England had become established, venerable, and endangered, the Stradling instincts led them again to take the losing side. The

head of the family, his son, his grandson, and five of their cadets, bore arms in conspicuous positions for the king, shared in the dangers of Edgehill and Newbury, and incurred the usual pecuniary losses which fell on the vanquished party. They gained the respect of all men, and the affection of their neighbours and dependents; and the untimely death of the last lord of St. Donat's seems to have been regarded in the county almost as a personal as well as a public calamity.

G. T. C.

STATE PAPERS (DOMESTIC), ELIZABETH. VOL. XVII, No. 18.

To the Quenes Most Xcellent Ma^{tie}.

In most humble wyse shewyth unto yo'r hyghnes yo'r feithfull and obedyent Orator Thomas Stradlyng Knyght, p'isonar in yo'r Graces Towre, that wher as abowte Est' 1559 certein trees were east downe by the wynde in a park of your Orators in Wales, amongst the whych ther was one tree cloven in the myddes from the toppe downe hard to the grownde, the one half ther of that stack to the toppe wher on the bowes & branches grew fell downe ther wth levyng the other half ther of standing in the very sape or hert, whereof was the picture of a crosse of xiiij ynches longe, apparant & pleyne to be seen by the alteracon of the grayne wth a derker coloure varyeng from the rest of the greine of the same tre; of the w^{ch} crosse yo'r Orator beyng in that parties aboute Est' 1560, made a patron containeng the length, brede, & facion therof, and bryngeng the same wth hym to London caused iiij pictures therof to be painted; of the w^{ch} pictures yo'r Orator gave ij to twoo men hys wellwyllers, and sent another to a doughter of hys remayneng wth the olde Lady Dormer at Lovain, upon occasion that a litle before that hys said doughter had sent unto hym the picture of Christe in his resurrection. Yo'r Orato' is very sorye that he had not fyrst fownde meanes to have made yo'r Grace prevy therof, or shewed it to yo'r hon'able Consell, and have knowen yo'r Majestes pleysure or theyrs therin; for yf he had knowen or thought that yo'r highnes or yo'r consell wolde have ben offendyd therwth or taken it in yll parte, he wolde not for any thing have done it. And for as moche as that that he dyd therin was not don upon any sedicious purpose or yll entent, but only of ignorance, for the w^{ch} he hath all redy susteyned above v. wykes imp'sonme't yo'r Orator moste humbly besecheth yo'r moste

excellent Ma^{te} of yo'r accustomed clemencie to bere w^t hys ignorance therin, and that this his imp'so'ment may be a sufficient mitigac'on of yo'r highnes displeysure conceived against hym for the same. And yo'r Orator shall accordyng to his moste bownden dutye, as he dayly doeth, moste humblye praye for p'sp'ite of yo'r Graces moste ryall p'son wth encesse of honor, to the contentac'on of God and the comforte of yo'r lovyng subjects longe to endure.

Yo'r Graces moste humble & obedient subject,

THOMAS STRADLYNG.

Indorsed.—Stradlyng. The submission
of Sir Thomas Stradling, Knight.

STATE PAPERS (DOM.) ELIZABETH. VOL. XVII, No. 18A.

To the Right Hono'ble the lordes of the Quenes
Ma't's moste hon'ble Prevy Consell.

In moste humble wyse sheweth unto yo'r hon'able Lordships yo'r Orator Thomas Stradlyng Knyght, p'sonar in the Towre, that wher as your Orator fyndeng the picture of a crosse in a tre in his park toke the mesure ther of and pricked the forme of hyt wth a penn, and the same brought up wth hym to London, and caused certein pictures ther of to be paynted, of the w^{ch} yo'r Orator gave twoo to ij p'sons hys wellwyllers, and the iijde he sent to his daughter remayneng at Lovayn. Yo'r Orator is very sorye that he had not fyrst shewed it unto yo'r hon'able Lordships and have knowen yo'r wyll & pleysure ther in, for yf he had knowen that the Quenes Ma'te or yo'r Lordships wolde have ben offendyd therwth or have taken it in yll parte, he wolde not have don hyt for any thing. In tendre considerac'on wher of, and for as moche as yo'r Orator dyd hyt not upon any sedycouse entent or yll meanyng, and the sendyng of the sayd picture to his said daughter chaunced only upon occasyon of a picture of the resurrection of Christe that she a litle before that had sent to yo'r Orator, as yo'r Orator dyd declare unto yo'r Lordships, and for non other purpose or occasyon yo'r Orator moste humblye besecheth yo'r hon'able Lordships to be a meane for hym to the Quenes Highnes to bere wth hys ignorance therin, and that thys hys imp'sonment may be a sufficient mytigac'on of hyr Ma't's displeysur and yo's conceived against hym for the same. And yo'r Orator shall duely pray for the p'sp'ite of yo'r Hon'able Lordships wth encesse of honor longe to endure.

Indorsed.—The supplication of Sir Thom's Stradlinge
Knight.

STATE PAPERS (DOM.) ELIZ. VOL. XVII, No. 20.

Our duties moste humbly usyd unto yo'r hon'able Lorde-shipes pleasyth it the same to be adv'tisyd thatt where it hath pleasyd yo'r honors to addresse yo'r hon'able l'res dated in May laste unto us and William Bassett and Edward Gaines, requyringe us or any thre of us to repayre to the p'ke of S'r Thomas Stradlynge Knyght, at Seynt Donetts in the countey of Glamorgan, where the pycture of a subposed crosse sholde be in a tree there broken by tempeste, and there to caule for the keeper of the said parke before us, and to knowe of hym thatt whiche we sholde thyngke requisite to be understandyd for our better p'ceedynge in that matter, and thereupon to go to the place alegid, and to view and consyder whatt man' thyng hit sholde be, and to cause a perfecte pycture thereof to be made and sent unto yo'r hono'rs. And further requirynge us to cause the upper croste thereof to be cutt or sawen of, so as yt myght appere unto us what shape sholde be underneth the same, and further to use all man' meanes that we colde devise to understand whatt they weare thatt fyrste founde the same, and whatt it was at the fyrste fiendynge of the same, and who fyrste affirmyd that to be a crosse, what pyctures have ben drawn or made thereof, by whome and by whose appoyntement, whow many of them have ben made and where bestowed, what tauke the sayd S'r Thomas hath uttered of the same, to whome and wyth whatt wordes and what opinion or p'phesies have ben spred a brod in thatt contre and by whome, and who have resortyd thether as pylgrymes or otherwyse to gase upon the same. And by whose exortac'on or p'curement. And also to require us diligently to examyne yf any masses or other rittes abbolished have ben sayd in the sayd Mr. Stradlyngs house or thereabouts and in whose hearynge. Forasmyche as Wylliam Basset and Edward Gaines were not p'sentely at whome in theyre contreyes, so that we fowre nor thre of us myght not accordynge to yo' hon's com'andement fully accomlishe theeffect of yo'r Lordeshipes l'res. Wee therefore thought yt good to procede o'rselves in the doynge thereof by cause yo'r hon's myght be adv'tised of the state of the matter accordynge to yo'r hon's expectac'on, have endeveryd o'rselves in the accomplishment of the same as myche as in us laye. And have not only cauldyd before us the keeper of the seyde parke in du' exa'iac'on of the p'miss' wth dyv's others of them whome we thought mooste metyste to be exa'i'd upon the contents of the sayd hon'able l'res. And them have sworn and exa'ied sev'ally upon ev'y poynt and article therein comp'ised, as by theyr examynac'ons

w'che we do send unto yo'r lordeshipes herein closyd more at large may appere, butt allso have repayred to the said parke of S'r Thomas Stradlynge to view the sayd crosse o'rselves, and for lacke of good peynters to drawe the pycture of the same pece of tre somewhat lyvely, we thought good to cause the same tre to be cutt wth a saw. Whiche tre we do send unto yo'r honors by this berer the m'senger unto us sent in that behaulf enclosyd in a pece of canvas and sealyd wth o'r seales, so thatt yo'r honors upon syght thereof may judge of hit as yt may appere. And thus alwayse readye to accomlishe y'r Lorde-shipes com'andement to the moaste of o'r powers as knoweth God who p'serve yo'r hon's in health to contynew.

From Cowbrige the fyveth day of June.

Yo'r Lordeshipes mooste humble to com'and,

RO. VAUGHAN

EDWARD LEWYS.

Indorsed.—To the Right Hon'able and our synguller good Lordes of the Quenes Ma'ties P'vey Counsell this be d'd.

5 Junii 1561. Ecclesiast. Certen of notes to y^e L. of y^e Counsell touching y^e picture of y^e crosse found there.

STATE PAPERS (DOM.) ELIZ. VOL. XVII, No. 20.

Apud Seynt Donetts in com. Glamorgan iiij^{to} die Junii anno regni Elizabeth' Dei gra' Anglie, Franc' et Hib'ie Regine fidei Defensor' &c. Tercio coram Rogero Vaughan milit' et Edwardo Lewis armig'.

John Vosse of Seynt Donett in the countey of Glamorgan yoman of thaige of fyfye yeres or there abouts, beynge keper of the parke of S'r Thomas Stradlynge Knyght at Seynt Donetts afforesyd in the sayd com' sworn and exa'ied tochyng a crosse or pycture of a crosse subposyd to be fownde in a broken tre w'thin the sayd p'ke, deposyth and sayth thatt a bout a iiij^{or} or fyve yeres paste the tyme s'ten this deponent dothe not well remember an olde ashe was in the sayd parke broken and cloven by tempeste, and in the mydes of the sayd pece of ashe whiche was standynge there seamyd the pycture of a crosse. And further sayth thatt the sayd pycture seamyth more darker nowe than at the fyrste tyme it was seen by resen of the weather. And beynge further exa'ied upon the hole contents of the Counsells P'res he is ignoraunt. John Flem'ynge of Seynt Donets in the said com' gent. of thaige of xxxj^d yeres lyckewyse

sworen and exa'i'ed upon the contempts of the sayd hon'able l'res deposityth and sayth thatt a bouts a fyve yeres paste, the tyme s'ten he doth not remember, as he havynge the charge and oversyght of the worke of S'r Thomas Stradlynge Knight at Seynt Donetts afforesayd, and as he was walkynge in his maysters parke a bout his necessary busynes he saw an olde ashe broken by tempeste. And the mooste p'te thereof cloven downe and p'te thereof standynge, and nere the mydell of the p'te of the ashe w'che was there standynge there seamyd as it were the pycture of a crosse, and further sayth thatt the pycture seamyd myche fresher then it dothe nowe. And further sayth thatt s'ten maydens of the towne of Cowbryge a bout that tyme came unto the sayd p'ke to gaze upon the seyed pycture. And to all other poynts and articles he is ignoraunt. John Cantlow, Clerke, vicar of the paryshe of Saynt Donetts in the sayd countey, of thaige of lviii yeres, sworn & exa'i'ed upon all poynts and articles in the sayd hon'able l'res spied, deposityth and sayth thatt he nev' sayd any kynde of s'vice sens he becam vicar of Saynt Donetts, but only accordynge to the quenes Ma't's p'ceadyngs, nor at any tyme before sethens the olde s'vice was abolished. And further sayth thatt he was nev' in that paryshe of Saynt Donets untill Michellm's laste paste, thatt he was enductyd vicar there, and further consernynge the pycture of the crosse, he sawe the same a bout Ester laste paste as he was walkynge in the p'ke wth the keper, w'ch is all thatt he can saye.

Miles Butten of Saynt Nicolas in the com' of Glamorgan gent. of thaige of xxxij^u yeres or there a bouts, lykewyse sworn and exa'i'ed tochyng the contents of the sayd hon'able l'res in all poynts and articles, deposityth and sayth thatt he hard saye thatt a tre sholde be broken by tempeste in the p'ke of S'r Thomas Stradlynge knyght, the tyme s'ten he doth not well remember, and in the mydell of p'te of the tre w'ch was standynge there seamyd as yt were the pyctor of a crosse, and more he conat declare.

MYLES BU.....

Willyam Carne of Osmons Ashe in the com' of Glamorgan... of thaige of xxxiiij^u or there a bowts also sworn and exa'i'ed of his ... knowleige in the p'miss declareth and sayth thatt a bouts a twelve monyth paste as he was a huntyng in the p'ke of S'r Thomas Stradlynge knight he saw an olde ashe kloven in the sayd p'ke, and in the mydell of the same pece w'ch was stondynge there seamyd the pycture of a lytell crosse and further he conat depose.

WILL'M CARNE.

R. VAUGHAN
EDWARD LEWYS.

STATE PAPERS (DOM.) ELIZ. VOL. LXVI, No. 19, XII.

Glamorgan. S'r Tho. Stradling.—Maie hit pleas yo'r Lordshippes to und'stand that accordinge unto com'aundm't by the Quenes Ma'ties most honorable l'res and youres geven : Wee the p'sons und'written have subscribed to the draughte of the l'res in the same inclosed. Further Robert Stradlinge and Edward Stradlinge esquires whoe some tyme have bin justices of peas of this countie of Glamorgan, in the p'sence of us Robert Gamage, Thomas Carne, and Will'm Jankin, have subscribed the same draughte as unto S'r Thomas Stradlinge knight, whoe in like sorte hathe bene a justice of this countie, beinge at this p'sent ympotent and unable to travell or to stirre oute of his bedd by reason of the gowte, hathe nott onely by mouthe to Thomas Carne esquier one of us, butt also by wrytinge answered us as here followethe, viz. First as towchinge the comynge to churche and hearinge of devine service and receavinge of the blessed Sacrament. He sayethe that when he is able to come out of his howse there is no laye man in thys shyre that comethe oftener to churche to heare devine service then he doethe, and also that he dothe yerelye receive the blessed Sacrament at tymes usuall, and sayethe that his hole famylie dothe the same, and thereof he wilbe tryed by all his neighbours and resorters to his p'ishe. And when he cannott come abrode yett hathe he devine service sayed in his chamber Sondayes, hollyedayes, Wednisdaies and Fridayes, as it is sett furthe in the Booke of Com'one Prayer, butt subscribe the seid l're he sayethe he maye nott, for that the othe in effecte is comp'hended w'thin the same, the w'ch he cannott w'th sauf conscience take, as it is not unknownen to the Lordes of the Privey Counsaill. And for that cause he was prysoner in the Towre of a longe tyme, and when he was enlardged there hence the seid lordes would have had hym to enter into band for his good abearinge, butt he chose rather to remayne prysoner then he would soe doe, whereupon the seid lordes havinge compassion of his ympotencye and aige w'th his conformitie in livinge, toke his onelye band by obligac'on of a thowsand marks for his appearaunce before them upon twelve dayes warninge, the w'ch band remanyethe yett in force, the copie whereof wee doe send unto yo'r Lordshippes herew'th, and of that mynd concerninge his good abearinge he remaynethe yett, but he trustethe that bothe the Lordes of the Privy Counsaill and yo'r lordshippes will consider that he beinge nowe of age above threescore and eleven and most oftentymes ympotent of hands and feete, that it is not requisite so to binde hym. And moreover he hopethe that his behavio'r from his

childhoodd hytherunto may be a sufficient testimonye that it neade the not whose conformytie in ev'rye poinete (as wee beleve) to be trewe in forme by hym declared. Soe by credible report doe wee und'stand that he beinge in healthe faylethe not to observe the tymes of devine service in his p'she church w'th good devoc'on and reverence, and in all other things dothe afurther the Quenes Ma'ties p'ceedings to all his mighte as dothe manufestlye appere in gevinge of wyne to the p'ishes about hym in this skarsitie of wyne as ofte as neade dothe require the use thereof or the receavinge of the blessed Sacram't and suche like, whereof we thought it good tadvertize your Lordshippes. And thus we humblie take our leave this xxjth of December 1569.

Your Lordshippes to co'mand

THOMAS CARNE

LEYSON PRICE

CHRISTOPHER TURBERVILL'

ROBERT GAMAGE

WILL'M JANKYN

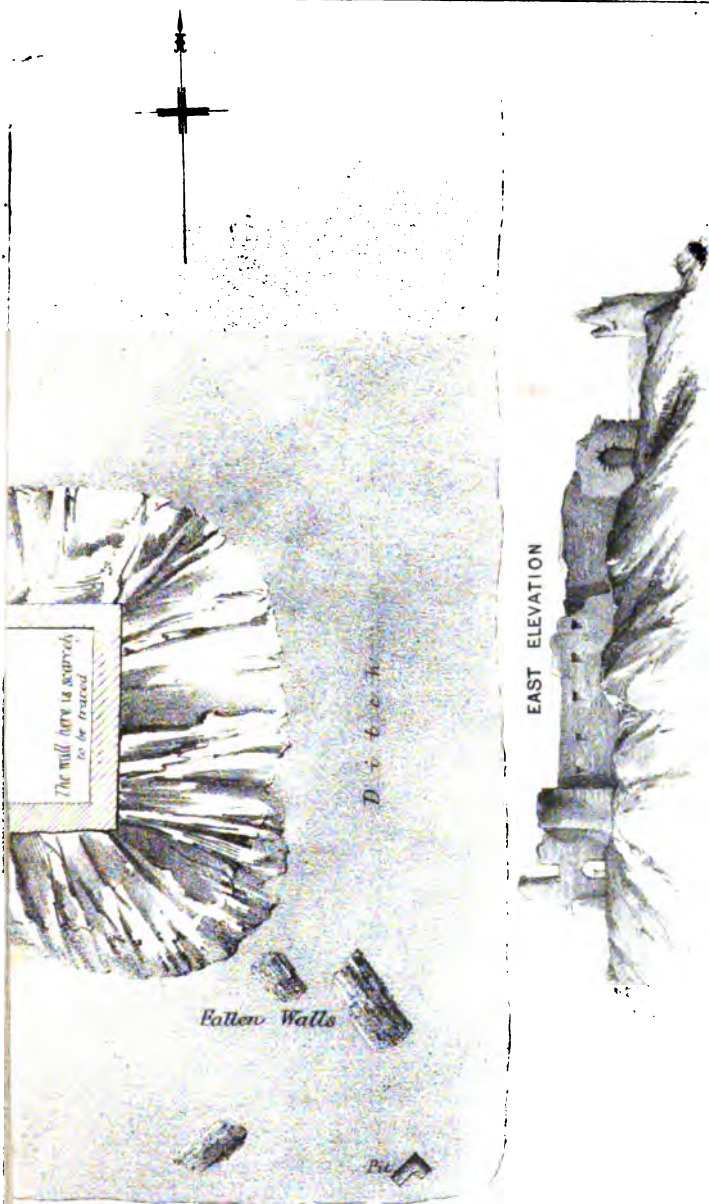
EDWARD MANXELL.

To the Q. Ma'ts Counsaill in the Marches of Wales.

STATE PAPERS (DOM.) ELIZ. VOL. LXVI, No. 19, XIII.

Noverint univ'si p' p'sentes me Thomam Stradlinge e Saint Donath in com' Glamorgan militem teneri et firmiter obligari serenissime D'ne n're Elizabeth Dei grac' Anglie, Frauncie, et Hib'nie Regine Fidei Defensori &c. in mille marcis legalis monet' Anglie solvend' d'c'e d'ne Regine vel successorib' suis ad quam quid'm soluc'o'em bene et fidelit' faciend' obligo me hered' execut' et administratores meos firmiter p' p'sentes sigillo meo sigillatos datu' decimo quinto die Octobris anno regni d'c'e d'ne Regine quinto.

The condic'on of the above written obligac'on is suche that yf the above bounden Thomas Stradlinge Knighte doe p'sonallye appere before the lordes of the Quenes Highnes privy Counsaill w'thin xij^e daies after that he shalbe warned soe to doe, that then the above written obligac'on to be voide and of non effecte. Orells the same be stand in his full force and vertue.



CASTELL DINAS BRÂN, NEAR LLANGOLLEN, DENBIGHSHIRE.

It may appear strange that so remarkable and picturesque a ruined fortress as Castell Dinas Brân should hitherto have had no monograph devoted to its description; yet such appears to be the case, and the materials for its history are remarkably scanty. The exact date of the fabric seems to be a matter of uncertainty; the only existing portion of the building which might give a clue to the precise time of its construction having been attributed to a period somewhat subsequent to such particulars of the history of the castle as are extant. I wish, therefore, in the following remarks, rather to collect such scattered notices as I have been able to find, than to form any conclusions regarding the origin of this striking stronghold, or the period to which it should be assigned.

The castle is situated on an artificial plateau on the top of a conoid hill, which rises about 1,000 feet above the river Dee.¹ Its position is familiar, no doubt, to most persons who have visited North Wales. The hill rises so suddenly, and it is so completely detached from the surrounding heights, that it frowns savagely down upon the quiet glens of the neighbourhood, and seems to overawe the whole valley of Llangollen. An earlier structure is said to have been destroyed by fire in the tenth century.²

The place, in its almost inaccessible seclusion, afforded a secure refuge from the infuriated Welsh, when

¹ Leland thus describes its situation: "Dinas Brane Castel on a rocky hille standith almost as neere as Vallis Crucis to Dee Ripe, and going up on De Water is somewhat lower than the Abbay:—Llan Gotlan village is on the south side [of Dee River] and Dinas Brane Castelle stondith upon an high hille on the North Ripe of Dee, a 3 quarters of a mile of." (Leland's *Itin.*, vol. v, ff. 35, 53.)

² Caradoc of Llancarfan, 601, f. 6, Brit. Mus. Topographical Notices by Rd. Llwyd, 1832, p. 64.

Gryffydd ap Madoc Maelor—his sympathies weaned from his native Wales by his English wife¹—took part with Henry III. and Edward I. in their endeavours to subjugate his countrymen.

There is a tradition that the present building sustained a siege at the commencement of the fifteenth century by Owen Glyndwr, when held by Thomas Fitzalan, Earl of Arundel, a strenuous supporter of the House of Lancaster.²

Dinas signifies, beyond all doubt, a fortified place;³ but as regards the signification of Brân there seems to be great difference of opinion. Some have supposed that it was derived from a corruption of the name of

¹ Gryffydd's father, Madoc, appears also to have had some English proclivities; and the defection of the astute and powerful family of the Maelors was a sore blow to the Welsh princes. Gryffydd was one of Henry III's securities to Sennana, a Welsh lady, who came to the English king at Shrewsbury, and paid him a large sum of money for his promised assistance in restoring to freedom her husband, then held in captivity by Prince David of Wales. The promise seems to have never been fulfilled, as Sennana's husband is said to have died in captivity, and there is reason to fear that the unhappy lady's *douceur* was never returned to her.

² Owen Glyndwr had more than one stronghold in proximity to Dinas Brân, and claimed as his territory the Glyn Dyfrdwy, or Valley of the Dee, now the Vale of Llangollen. Pennant, who visited the site of his chief residence, gives the description of its ancient magnificence as sung by Iolo Goch, Owen's favourite bard. (*Tour in Wales*, vol. i, p. 305.) Leland remarks that "Owen Glindour had a place in Yale, upon the north side of De, caullid Ragarth, v. mile above Dinas Brane," and notices vestiges of a castle of Glyndwr's midway between Valle Crucis and Ruthin, called "Keven De, i. e. the bakke of the Blake Hille, where now shepardes kepe shepe. (*Itin.*, vol. v, f. 35.)

³ See Richards' Dictionary, v. Din, and Tin, the same as Dinas, a city. Its primary sense, as Edward Lhwyd observes in his *Archæologia Brit.*, seems to be a fortified hill, as shewn by Dinbren, *al.* Tinbren, the township where Castell Dinas Brân is situated; and by other names of places cited *ibid.* Camden states that the common people believed Dinas Brân "to have been built by Brennus, the Gaulish general, and called after him; others explain it the castle of the royal palace; for *Brenn* in British signifies a king; whence, perhaps, that most potent king of the Gauls and Britons was called Brennus, by way of eminence. But others, I think with greater probability, derive its name from its high situation on a high hill, which the Britons call *Bryn*." (Camden's *Britannia*, under Denbighshire.)

Brennus, king of the Gauls, the brother of Belinus, as conflicts are said to have taken place between the brothers in this neighbourhood; whilst others conjecture that the name was taken from Bryn, a mountain, or from Bran, the mountain stream which runs at the foot of its northern slope. The only author of reputation who advocates the former derivation appears to be Humphrey Llwyd, "an antiquary of good repute," who, in 1568, in his *Britannicæ Descriptionis Commentariolum*, referring to the history of Brennus, thus makes mention of the place: "castellum Dinas Brân, id est palatium Brenni vocatum"; and again, "illud castellum quod palatium Brenni in hunc diem vocatur."¹

Pennant is amongst those who advocate the latter etymology, namely, that Dinas Brân takes its name from the mountain stream;² there is a stream on the northern side, taking its rise amongst the Eglwysegle cliffs, subject to "spates" or sudden swellings after rain, which I believe the word Bran implies,³ but I have been unable to find, either from the Ordnance Survey, or from inquiries in the neighbourhood, whether its name is or ever has been Bran. It should also be noticed that Bran in Welsh means a crow;⁴ and the

¹ Humf. Llwyd, *Brit. Descr.*, pp. 68, 91. It may not be out of place to remark here, that a fine monument of Humphrey Llwyd (or Lloid) may be seen at Whitchurch, near Denbigh, in the north aisle, near the altar; the inscription, when I saw it some time ago, was half hidden by the back of a pew, and nearly obliterated with plaster.

² *Tour in Wales*, vol. i, p. 280, where a general view of the castle and adjacent country is given.

³ See Pugh's *Welsh Dictionary*. The word *bran* in this sense seems to be derived from the same root as *bran* a crow, from its way of hovering over its haunts, just as a stream may be said to hover over its banks when it overflows them.

⁴ "*Brân*, a crow; *branos*, young crows," etc. (Richards' *Welsh Dictionary*.) Pennant rejects the supposition that the castle hence took its name. Edward Lhuyd, in his *Adversaria*, appended to Baxter's *Glossarium Antiquæ Britanniæ*, p. 267, gives "*bran*, a crow, probably from its swiftness. There is a brook of this name by Lhan-Gollen, in Denbighshire, whence the name of Dinas Brân; and not, as Humphrey Lhuyd and Camden suppose, from the Gaulish general, Brennus."

castle is called "Crow Castle" by the inhabitants of Llangollen, where there is an inn with that sign.¹

Close under the hill lies a smaller eminence, called Dinbren, on which are still to be seen some slight traces of what appears to have been an ancient encampment; and possibly the syllable "bren" may have been derived from the same root as Brân. Watson, in his history of the Earls of Warren, says distinctly that Dinas Bran "gives its name to the township of Dinbren in which it stands."² In the west of England some isolated hills,³ such as this, have Bren or Brent prefixed to their names, and there may perhaps be some common origin for the two words.

The general arrangement of the structure will be understood by the accompanying plan and elevations. No elevation is here given of the western side, because the ruins are, on that side, nearly level with the surface. The dotted lines at the south-west angle are taken from a small-scale survey in the War Office, made by a candidate for a cadetship in the corps of Royal Engineers, in 1831, to which I have been enabled to refer by the kind permission of Sir John Burgoyne. If researches by excavation are ever made at this castle, (and it seems very desirable that such an investigation should be made), it would be well to ascertain whether any remains can be found to correspond with the plan at this point.

¹ "Dinas Brân is vulgarly called *Crow Castle*, from *Bran* a crow, but more probably derived by E. Lhuyd from the brook Bran, which is crossed by a bridge near Llangollen." (Additions to Camden's *Brit.*, edit. Gough, vol. iii, p. 218.)

² Watson's *Memoirs of the Earls of Warren*, vol. i, p. 266, where a view of the castle is given, showing its position and the approach to the plateau on which it stands. This engraving is not a very trustworthy representation.

³ Such as Brent Tor near Tavistock, and Brent Knoll near Axbridge, where there are traces of a Roman camp. Again, about a mile west of Sancreed Church, at the Land's End, are traces of an ancient hill-fort called *Caer Bran*. And whilst casting about for the etymology of the word, it has occurred to me that Bran is the reputed name of the father of Caractacus, and king of the Cymry. Bran may have been the name of some early occupant of the stronghold.

The walls have been built chiefly from the *déblai* of the noble fosse on the south and east sides of the castle; they are composed of rather small slaty stones, imbedded in a good mortar, which has been freely used. In many places, the wall of the enceinte can scarcely now be traced; and it is only at those parts which appear to have been the principal entrance and the great hall, that any considerable mass of masonry is now standing. In no part does any upper room remain, and indeed the only portion of the ruins which is not open to the sky is a long narrow chamber with three small circular holes in its vaulted roof, near the principal entrance, and which has proved an enigma to all recent inquirers.¹ The castle was in ruins in Leland's time, and the fragments that remain are falling rapidly into decay. Unless the southern wall is underpinned without delay, it is not improbable that the destruction of the southern front—by far the most striking and important part which exists—must speedily occur.² From the absence of all foliage on so bleak an eminence, the buildings are not invested with the picturesque air which so frequently surrounds a castle in ruins; but the magnificent view from the summit of itself amply repays the visitor for the ascent of the hill.

In some places are to be found mutilated free-stone voussoirs, bases of shafts, groins, sills, and corbels, apparently of the stone of the neighbourhood obtained at Cefn.

The principal approach was from the south-east, through Llandin farm, just below which a bridge once crossed the Dee on the road of communication between

¹ The entrance to the Château de Coucy, described and figured in M. Viollet le Duc's *Dictionnaire de l'Architecture Française* (p. 168), is more like it than any other that I have examined. This chamber may probably have been a sally-port, or an ordinary entrance into the castle; or it may possibly have been used in working the portcullises which barred the adjacent grand entrance. If the latter were its use, the chains may have passed through the circular openings referred to.

² The southern front still stands, December 1864.

Castell Dinas Brân and Castell Crogen (Chirk Castle). This road doubtless formed a connecting link in the great chain of border-fortresses in the Welsh marches.

On the north and west sides there is no ditch ; on the north the hill is almost precipitous, and on the western side it is only after two or three rests in a scramble of about a quarter of a mile, that the summit is reached. Even the ardour of a lover-bard, Howel ap Einion Lygliw, could not pass unnoticed the steepness of the hill ; for, writing a long poem to the celebrated beauty, Myfanwy Vechan, a descendant of the House of Tudor Trevor, and whose father probably held the castle under the Earls of Arundel, in 1390, he says,—

“Though hard the steep ascent to gain,
Thy smiles were harder to obtain.”

It has been stated that the lovely Myfanwy's tomb is to be seen at Valle Crucis Abbey ; but this appears to have been the resting-place of another Myfanwy, the wife of Yeuaf ap Adam of Trefor.

In the *Beauties of England and Wales*,¹ the Rev. J. Evans has stated that there were two wells and a chapel in the castle. Mr. Llwyd, in his *Topographical Notes to Caradoc of Llancarfan*, and Mr. Wyndham,² repeat this statement as to the wells, but I have been unable to find any traces of them, and consequently the means by which the fortress was supplied with water remains an interesting problem. Both Mr. Llwyd and Mr. Wyndham mention that there were drawbridges over the fosse, and the former states that there were two drawbridges.

Where Tower Farm now stands, about a mile distant to the west, there existed formerly, it is said, a tower, which was a sort of advanced post of the castle ; and there is the common rumour of a subterranean passage having existed between the two places.

What can be further said of the history of this in-

¹ North Wales, vol. xvii, p. 559.

² Wyndham's *Tours through Wales* in 1774 and 1777.

teresting old fortress? The date of its abandonment is unknown; and in the days of Henry VIII. Leland could only say—"The castelle of Dinas Brane was never bygge thing, but sette al for strenght as in a place half inaccessible for enemyes. It is now al in ruine, and there bredith every yere an egle. And the egle doth sorely assaut hym that distroith the nest, goyng down in one basket, and having a nother over his hedde to defend the sore stripe of the egle."¹

Conjecture, however, is busy on the subject. Mr. King observes in his *Munimenta Antiqua* that "It is known that it existed as a castle in British times;"² but he gives no authority for this statement. Nor is it anything more than an opinion on Pennant's part, when he says that a primitive Welsh castle formerly occupied the position.³ He is further of opinion that Eliseg, prince of Powys, a pillar to whose memory still stands on a mound in one of the meadows near Valle Crucis Abbey, lived here; and remarks that the letters on that pillar resemble those in use in the sixth century.⁴

From the absence of any evidence of a later time, and notwithstanding the date which has been given to one of the voussoirs at the north-east entrance, it appears probable that the castle was built in the days of Henry III., by one of the Welsh lords of Bromfield⁵ and Yale; possibly by the Gryffydd ap Madoc Maelor, to whom reference has already been made, and who was buried at Valley Crucis Abbey, in 1270.⁶ He was the only son

¹ Itinerary, vol. v, pp. 35, 53; edition 1745.

² Vol. iii, p. 125.

³ Pennant, *Tour in Wales*, vol. i, p. 280.

⁴ *Ibid.*, p. 374.

⁵ Maelor (Maelor) is Bromfield in English, according to Leland.

⁶ The castle in its general arrangement is undoubtedly of the well-known "Edwardian" type. I have been informed that on exhuming the supposed remains of Gryffydd ap Madoc Maelor, which were found in the division wall of the south transept of the abbey, a large hole, the bone round which had exfoliated, was noticed at the back of the skull. The remains of a child, supposed to be those of Gryffydd's youngest son, Owen, were also discovered on the north side of the north altar in the same transept, at the same time—namely when the ruins were cleared out of the interior of Valle Crucis Abbey, in 1851-2.

of Madoc ap Gryffydd Maelor, who founded the abbey in 1200, and who was buried there in 1235 or 1236, and the great grandson of Owen Gwynedd, Prince of North Wales in 1137. The Maelors seem to have been a powerful family.¹ They were lords of Bromfield and Yale, of which Castell Dinas Brân formed part, and also of the territory of Tref y Waun, in which Chirk Castle, formerly called Castell Crogen, now stands.

Gryffydd retired to Dinas Brân to seclude himself from his infuriated fellow-countrymen, when, after his marriage with an English woman, Emma, daughter of James, Lord Audley, he transferred his sword as well as his heart to the foreigner. We afterwards find him, in 1257, assisting his English friends on the occasion of Prince Llewelyn's advancing to Chester to punish Edward Earl of Chester for the extortions which he practised upon the Welsh in the neighbourhood of that city. In the following year, however, the Welsh prince revenged himself by laying waste Bromfield with fire and sword; and it is stated that, shortly afterwards, Gryffydd, failing to receive the succour which he expected from the English monarch, yielded himself up to Prince Llewelyn. But what the Welsh in those days considered no doubt a righteous judgment fell upon Gryffydd's posterity. After his death the guardianship of his young sons was conferred by Edward I. on two of his favourites; John, seventh Earl of Warren, received under his tutelage Madoc, and Roger Mortimer, third son of Roger, Baron of Wigmore, was appointed guardian of Llewelyn.² It is stated that the two children were soon afterwards drowned under Holt Bridge, which is seventeen or eighteen miles distant. This is said to have happened in 1281. John, Earl Warren, obtained the fortress of Dinas Brân, with the lordship of Bromfield and Yale; his grant bears date 7th October, 10 Edward I. (1282),³ whilst Mortimer made himself

¹ Rotuli Walliæ, 81, Memb. 3.

² See Powell's *Hist. of Wales*, p. 194; cited in Dugdale's *Bar.*, vol. i, p. 79.

³ Rot. Wall. ann. 10 Edw. I. "Concessio castri de Dynasbran et

master of Tref y Waun. According, however, to a statement in Watson's *Memoirs of the Earls of Warren*, it is uncertain whether the king himself did not cause the children to be put to death.¹ Gryffydd's youngest son appears to have escaped his brothers' fate; and John Earl Warren obtained from Edward I. a grant, dated 12th February, 1282, of the tract of Glyndwrddwy (terra de Glyndeoerdo), for Gryffydd Vechan.² From the Warrens, after continuing in that family for three descents, Castell Dinas Brân passed by marriage to the Fitzalans, who held it for the same period. The lordships of Bromfield and Yale then passed by marriage into the hands of Thomas Mowbray, Duke of Norfolk, and William Beauchamp, Lord of Abergavenny. Afterwards they came into the possession of that Sir William Stanley, knight, who, with his Welshmen, did Henry VII. good service at Bosworth field. On his being attainted of high treason, they devolved by forfeiture to the crown. In 1696, William III. granted a patent under the great seal to William Earl of Portland for the lordships of Denbigh, Bromfield, and Yale: the grant was, however, withdrawn on a petition from the House of Commons. The place now belongs to Colonel Biddulph, of Chirk Castle.

This is all that I have been able to gather on the subject. I should feel gratified if my inquiries might lead to more careful research into the history of this

totius terre de Bromfeld confirmata Johanni de Warena comiti Surreie. Apud Rothelan, 7 Oct." Earl Warren did homage to the king for these lands in 1301, at London, in the chapel of Lord John de Kirkby, sometime Bishop of Ely.

¹ Vol. i, p. 268. The learned author observes that historians leave us too much in the dark to allow of any decision in regard to the alienation of the estates of Madoc, "Caradoc of Llancarvan expressly charging the whole transaction to the king's account." As that historian, however, is supposed to have died in 1157, the statement in question may have been derived from some later chronicler by whom his history was continued. See Williams' *Biog. Dict.*, under "Caradawg."

² Rot. Wall. ann. 11 Edw. I. .

ruined fortress, and especially if these remarks should lead to the rescue of the remaining fragments from the destruction which now seems imminent.¹

WALTER H. TREGELLAS.

¹ Views of Castell Dinas Brân may be found in Henry Gastineau's *Views of Antiquities in Wales*, and in some other topographical works.

[The above paper has been reprinted from the *Archæological Journal* by permission of the author and the Archæological Institute, who communicated it to us for that purpose. The subject, which is so well treated in it, comes immediately within the scope of the researches of our Association, and cannot very well be withheld from our members. It is to be hoped the author will follow up his researches in the Vale of the Dee;—and will communicate the result to our Association. Plans of the earthworks, etc., attributed to Owen Glyndwr, will be acceptable contributions towards elucidating one of the most interesting episodes of Welsh history, about which our knowledge is far from complete. ED. ARCH. CAMB.]



INSCRIBED STONE NOW AT GNOLL CASTLE, NEATH.

EARLY INSCRIBED STONES OF WALES.

(Continued from Vol. X, p. 329.)

THE INSCRIBED STONE AT GNOIL CASTLE, NEATH.

IN Gibson's *Camden* (ii, p. 23), and in Gough's *Camden* (ii, p. 502), it is stated that at Panwen Bryddin, in the parish of Langadoc, about six miles above Neath, is the "Maen dan Lygad yr ych"; two circular entrenchments, and a stone pillar inscribed MARCI CARITINI FILII BERICII.

I am indebted to the Rev. T. Williams of Tir-y-Cwm, Ystrad, near Swansea, for the following account of the locality mentioned by Gough:

"The Sarn Helen, or Sarn y Lleng, is the military road that joins Neath to Chester. It traverses a long ridge which commences about three miles from Neath; and ceases to be a ridge about seven miles further, close behind Aberpergwm, that is, to the north of the Vale of Neath. The road is as plainly evident all along this ridge as any parish road. In many places flagstones are seen, and the kerbstones by the side. The farm where the road emerges from the valley, or enclosed land, is called Letty-rafel, i.e., Letty Travaelwr, *Anglicè* Traveller's Rest. This ridge is called Cefn Hir fynydd; in some maps, Hir fynydd. At the extremity of the ridge, where it leaves the mountain, it turns sharp to the north, almost at right angles, so as to cross the Banwan valley at the easiest place. The whole valley is a "banwan," or boggy place, abounding with snipes, plovers, and occasionally bitterns. At this angle there are gates, as the mountain here becomes enclosed land; and within the enclosure there are *two tumuli*, about six or seven yards in diameter. *On the larger one was this stone*; whether upright or horizontal, I know not." [The term "pillar" applied to it by Gough would imply the former.] "These are considered as fairy rings by the peasantry. After descending a very wet and steep side of a hill, where extra pains appear to have been had recourse to, to elevate the causeway above the adjacent ground, on the flat beneath is an old thatched house, known from the olden time by the name of the Tavern y Banwan. A farmhouse is called Tonyfildre (Ton-yr-efil-dre), "the smithy

of the town"; another, where there are evident remains of an encampment, is called Ton-y-castell, "the castle hill"; and a small farm is called Y Disgwydfa, *i.e.*, "the look-out," or the outpost. Further than this I have not traced the road; but I have seen it in its onward course, here and there, on the mountains. As Ton-y-castell and these small hilly farms all lie close together, about twelve or thirteen miles from Neath, I presume here a regiment would halt on the first night, between this and the Gaer, in the Vale of Usk, about fifteen miles, the next day's march.

"I do not perceive that any attempt was made during the Society's Meeting at Brecon to trace this road. I think I have seen traces of it on the Eppynt mountains; and about fifteen miles from the Gaer on the Eppynt there are three large tumuli, where the army might have encamped for the night. The next place I have met with it is on Llandrindod Common, leading to the perfect and beautifully situated encampment called Cwm. Here there are the remains of a large walled encampment with massive walls, and the river Ithon defends it on two sides. I have heard that some years back the ovens were seen. This would be about half way from Neath to Chester. On the Common are several *campi æstivi*."

In the Ordnance Map we find the encampment on Panwen Bryddin marked as "Y Gaer"; but the inscribed pillar no longer stands there, having been removed thence, and carried to Gnoll Castle, overlooking Neath, many years ago; the particulars of which removal, and a subsequent mishap to the stone, are graphically told in the following passages from Mr. Williams' communication to me:

"The late Lady Mackworth, possessor of the Gnoll, was either making or embellishing a grotto in her grounds. To further her views she had all the curious stones that could be collected brought to this grotto; and this, among many others, was removed from the grave, apparently, of M. Collatinus to this cave, which was to be converted into a grotto; and, being too heavy to be removed entire, was broken. Shortly after this grotto had been completed, the rock gave way, and the whole structure was buried beneath the ruins; and Camden's account of the stone would probably have been doubted if I had not obtained the following from an old man some thirty years back. This old man abounded with tales of fairies, witches, hobgoblins, *et hoc genus omne*; and as I delighted to converse with

one who had often, as he said, had intercourse with these strange people, he told me 'that fairies were constantly seen on a fine evening by Clwyda'r Banwan ("the Banwan Gates"), dancing within the *rings*; but since the wonderful stone (on which was written fairy language in their characters, for nobody had ever understood them) had been removed from the centre of the largest circle to Gnoll gardens, nobody had ever seen the fairies. But they had their revenge; for no sooner had the grotto, which cost Lady Mackworth thousands (!) of pounds, been finished, than one evening—oh! I shall never forget it!—there was thunder and lightning and rain, such as was never seen or heard before; and next morning the grotto had disappeared, for the hill behind it fell over it, and has hidden it for ever; and woe betide the man that will dare to clear away the earth. When the storm abated we all heard the fairies laughing heartily.'

"So, David, you were there, I said.

" 'To be sure I was,—an under-gardener.'

"Just tell me whereabouts the grotto was. He described the place to me so precisely and exactly that shortly after I went on a visit to the grotto, and explored and easily detected the spot. I mentioned the circumstance to Mrs. Grant, and begged permission to search for the Gnoll and stone, and also petitioned to have it replaced over his grave, for that was the supposition. The lady kindly promised to put labourers to work immediately; and if the stone should be found, I was to have it to replace on the tumulus by Clwyda'r Banwan. The grotto and stone were found; but ladies having the right to change their opinion, Mrs. Grant requested me to search for the other piece of the stone, and send it to her, as it looked exceedingly well in the grotto; and there, I believe, it is at the present time" (1853).

The inscribed part of the stone certainly was there in 1846, when I visited the Gnoll, and found it embedded into the upright bank of a recess, or grotto, in a terrace about one hundred yards to the south of the house, overlooking Neath; but it was then nearly *immersed* in leaves and decayed vegetable rubbish; and as it contains the whole of the inscription recorded by Gibson, I presume that the portion broken off was only the uninscribed base of the pillar.

The stone itself is about a yard long and eight inches

wide; and the letters are very rudely formed Roman capitals of unequal height. It is to be read—

MACARIN- FILI BERIC(CII ?)

which Gibson gave as “*Marci Caratini filii Bericii*.” There is certainly a cross-bar between the two strokes forming the second part of the *M*; the *N* is reversed in its shape; and the next letter, *I*, is horizontal, as is so often the case with the final *I* in these Welsh inscribed names. The letters *F* and *I* and *L* and *I* in the following word are conjoined in the manner also common in these inscriptions, as also in early Irish and Anglo-Saxon MSS. Of the final part of the last word I am in doubt, as the stone seems to have suffered some injury since Camden read it *BERICII*; but his fac-simile reads more like *BERICO-*; the first *c* having the bottom transverse, and the final *c* being now wanting on the stone.

Supposing the first letter to be intended for *MA(RCI)*, we have the name *Marcus Caritanus* much more Latinized than is usual in the analogous Romano-British inscriptions in Wales: one, in fact, which would bring the inscription nearer to the period of the Roman occupation than we have been in the habit of regarding as the date of this class of stones.

Mr. Williams in his letter to me in answer to the inquiry,—who was this personage?—states that in Hughes’ *Horæ Britannicæ* there is mention of *Berice*, a prince of the *Coditani* (the district of the *Cotswold*), between whom and *Caradoc* there was a feud. It was he who, going to Rome, informed the court that *Caradoc* was raising troops to oppose the Romans; “and I have somewhere read that he had a son named *Marcus Collatinus*, who was probably employed in the imperial armies, as he knew the language of the country.” The only objection to this suggestion appears to me to arise from the formula of the inscription being that which we have been in the habit of referring to a later, the sixth or seventh, century, and not according with really Roman inscriptions. But whether this stone may not prove our

idea on this subject to have been erroneous, is not easy at present to be decided.

THE SCULPTURED STONE AT GNOLL.



Adjoining to the stone of Marcus Caratinus, above described, there is embedded into the wall of the Grotto at Gnoll Castle another stone, destitute of inscription, but not exceeded in interest, with reference to the archæology of Wales, by any previously described stone. It is, therefore, the more remarkable that hitherto no notice of this second stone has hitherto been published ; and I greatly regret that I have been unable to obtain any information as to the locality from which it was brought, most probably by Lady Mackworth's direction,

to the Gnoll, and fixed in its present position. It is a flat stone, of irregular form, being about thirty inches high and twenty inches wide in the middle, having its surface nearly occupied by a rudely designed human figure with the head round and uncovered, the arms raised, with the hands open and fingers spread out, and with a short apron or kilt reaching from the waist to the middle of the legs. Above the head is a series of short, straight spokes or bars, some being longer than the rest, and bent at right angles, forming a kind of canopy over the figure, which is raised, or rather the surface of the stone is cut away, leaving the figure itself in relief. The surface of the face is cut away, leaving the sides of the cheeks with the eyebrows, eyes, nose, and mouth, also in relief. The kilt is formed of a series of longitudinal stripes radiating from a waistband, and giving the appearance of a short and very thickly quilted petticoat.

I need not remind the readers of the *Archæologia Cambrensis* how rare are representations of the ancient Britons on the sculptured stones of Wales, which, in this respect, differ so remarkably from those of Scotland, Ireland, and the Isle of Man. With the exception of the stone at Llandevaelog, Brecknockshire, in which an uncovered figure holds a short club in each hand, and who appears to be clothed in a similar short kilt (and which I have figured in this work, 3rd Ser., vol. iv, p. 306), and the small stone found at Llanfrynach, near Brecon, on which is sculptured a diminutive figure with uplifted arms and outspread hands (also figured by me, 3rd Ser., vol. ii, p. 141), I recollect no other single figure of an ancient Briton. Much space might be occupied by discussing the two peculiarities observable in the figure before us, namely, the upraised hands and the dress. I shall only observe, however, that the attitude of this and the Llanfrynach figure agrees with that which is found repeatedly in the Catacombs of Rome, and which is generally interpreted as representing the act of prayer or worship, and which seems especially suitable for the tomb of a Christian, whilst the peculiar character

of the dress seems especially Celtic, as it is seen in many of the early sculptured remains in other parts of the kingdom, as well as in early Irish metal work, as in the small full-length figures of the shrine of St. Manchan.

THE CROSS STONE OF BRYN KEFFNEITHAN.



The carved and inscribed stone here represented is also now, for the first time, brought before the public notice of the archæologist. It is now (or at least was in

1846) standing in the yard of the house of the resident manager of the colliery on the tramway at Bryn Cefn-eithan, about three miles to the east of Neath. After walking through the grounds of Gnoll Castle, and passing the ivy tower on the adjacent hill (which forms a conspicuous object from the Neath Valley Road) and ascending still higher, and passing the battlemented ruin of a large farm-house, we arrive at the shaft and tramway of the colliery works. Proceeding along the latter on the ridge of the mountain, and descending the deep inclined plain, a further walk of three-quarters of a mile brought us to the manager's house, where the stone for which we were in search was deposited, having been removed from a small holy-well in the vicinity. The stone is about a yard high and twenty inches wide, rounded at the top, having a large cross with equal-sized arms irregularly carved on the upper portion, with the pannels between the arms of the cross sunk, leaving only the edges of the limbs of the cross in relief. In the centre is a raised dot surrounded by a small circle in relief, and two dots and circles are sculptured in relief at the top of the upper arm, and four similar dots and circles at the bottom of the lower panels.

The bottom of the stone bears the inscription—

prop
aravi
t gaic

i.e., "Preparavit Gaic" (Gaic prepared or made this cross); a formula met with on several other stones in Glamorganshire, but not, I believe, elsewhere in the kingdom. The letters of the inscription will be seen to belong to an alphabet quite distinct from the Romano-British one of M. Caritinus, being, in fact, the Hiberno-Saxon, or rather British minuscule characters of a later period, probably of the eighth or ninth century. There are several crosses at Margam not very dissimilar to the one before us, which exhibits one of the simplest types of the sculptured stones of Wales.

Oxford, September 1864.

I. O. WESTWOOD.

PRENDERGAST FAMILY.

THE name of Prendergast appears amongst the officers of William the Conqueror's army, on the Roll of Battle Abbey. It does not follow, however, that the family was Norman. Thierry, quoting the contemporary historians, says that William had his proclamation of war published in the neighbouring kingdoms, and offered good pay, and the plunder of England, to every tall and stout man who would serve him with spear and cross-bow. A multitude came by all roads from far and near, from the north and from the south. Some arrived from the province of Maine and from Anjou, from Poictou and from Britany, from France and from Flanders, from Burgundy, from Piedmont, and from the banks of the Rhine. All the adventurers by profession, all the outcasts of Western Europe, came eagerly and by forced marches.¹

It is probable that the Prendergasts were Flemings; for the name, in composition and character, resembles the following names, which are found in the preface to the Salic Law, the oldest manuscript of the dark ages still subsisting in Europe, according to M. Guizot, and written in mixed Latin and German, supposed to be of the sixth century after Christ. "Those who compiled the Salic Law are, Wisagast, Arigast, Salegast, Windegast, in Bodiham, Saliham, and Windham."² And he mentions that "gast" means "host," and that "Saligast" is "inhabitant of the canton or district of Sale."³ Hence "Prendergast" would mean "inhabitant or owner of the district of Prender."

Another circumstance that renders it probable that the Prendergasts were Flemings, is the early settlement of the family in Pembrokeshire, which was a conquest

¹ Thierry, *Conquest of England by the Normans*, book iii, p. 62. Whitaker. London.

² Guizot, *Cours d'Histoire Moderne*, vol. i, p. 279. ³ *Ib.* p. 276.

principally effected by Flemings, as is recited from contemporary historians by Thierry in the following manner: "In King Henry the First's time, Richard Count of Eu, a Norman by birth, conquered the Welsh province of Dioet, or Pembrokeshire, with a small army of Brabançons, Normans, and even English. In this campaign Richard of Eu received from his Flemings and from the English soldiers the Teutonic surname of "Strong-boke," meaning the strong bowman; and by a singular chance, this epithet, unintelligible to the Normans, remained hereditary in the family of the Norman chief.

There long existed in Pembrokeshire a curious monument of the conquest, viz. a great road along the tops of the hills, in such a manner that it was nowhere commanded by a superior elevation, but might be travelled on with safety the whole way. This road, constructed by the invaders to facilitate their march and ensure their communications, kept for several centuries the name of "the Flemings' way."¹

The name still subsists in Holland or Belgium under the form "Bronte-Geest," which seems to be the Dutch or Low German expression for Prendergast.

From Pembrokeshire Maurice de Prendergast came over to Ireland in the year 1169, at the head of ten knights and two hundred archers, as part of the vanguard of Strongbow, to assist M'Murrough, king of Leinster, against the princes who had confederated against him. In 1177 he gave his Castle of Prendergast, in Pembrokeshire, to the Knights of St. John of Jerusalem; and eventually joining that order, was Prior of Kilmainham, near Dublin, the chief seat of the brotherhood in Ireland at his death in 1205. For his services in Ireland he received from Strongbow the territory of Fernegenal in Wexford, a district lying opposite to the town of Wexford on the north, and separated from it only by the river Slaney.

There is a very curious poem, or "geste," nearly coeval with the invasion of Ireland, written in the Romance

¹ Thierry, b. vii, pp. 154, 155.

language,¹ and recited probably in the halls of the grandsons of the first settlers in Ireland from Pembroke-shire, which gives some details of Maurice and his son Philip de Prendergast. Giraldus gives him his due share in the history of the campaign under M'Murrough; but he plays a subordinate part in his history, compared with the eminence he has in this metrical account of the conquest of Ireland, taken down from the mouth of Morice Regan, secretary to King Dermot M'Murrough. One would think some follower of his had been the author, so particular is the account of his actions. In the first battle, where M'Donehid [now Dunphy], king of Ossory, is defeated by M'Murrough through the aid of the English, the success is due to an ambuscade of forty English archers placed by Maurice de Prendergast under charge of Robert Smiche (or Smith), with orders to fall on the flanks of the men of Ossory when they should attack Maurice de Prendergast's small band led on by him to tempt them. Turning round to his men, and giving the rein to his white charger, Blanchard, he leads them on to the charge to his war-cry, "Saint David!"

The next feat is a march to Glindelath (Glendaloch), whence they brought a large prey to Fernes (M'Murrough's residence) without a stroke given or taken. He leads another expedition against the king of Ossory at Achadur [Freshford] in the county of Kilkenny, forces his entrenchments, and, after a three days' battle, disperses the men of Ossory, when they fly to the neighbourhood of Nenagh in the county of Tipperary.

M'Murrough being brought to great pride through these successes, attempts to oppose the return of Maurice de Prendergast and his soldiers to Pembroke-shire, who wished to get back to visit their wives; and when they arrive at Wexford they find that M'Murrough has for-

¹ P. 36, Anglo-Norman Poem of the Conquest of Ireland by Henry II. From a MS. in the Archiepiscopal Library at Lambeth Palace. Edited by Francisque Michel. With an Introductory Essay by Thomas Wright. 12mo. London: William Pickering, 1838.

bidden the shipmasters there to give them passage. He now resolves, in revenge, to offer his services to the king of Ossory. When M'Donehid heard it, he jumped for joy:

“Des nouvelles étoit enjoué Et de joie sautoit à pieds.”	De la novele esteit heistez E de joie saili à pes. (P. 53.)
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Dermod M'Murrough soon found the effect of M'Donehid's new allies; and, on the other hand, the men of Ossory grew so attached to Maurice de Prendergast that they wished to make him one of their chiefs; for such must have been the meaning of their desire to confer on him the title of Maurice of Ossory,—an honour, however, that he refused. The language of the poem, with a very slight change, reads as follows in modern French:

Mac Donehid jour et nuit La terre de Dermot a destruit: Par Morice et sa meyné La terre du roi a donc gâté; Là refusa le baron De Morice Osseriath le nom: Car toujours l'appeloient ainsi Les Irrois de ce pays.	“Mac Donehid jor et nuit La tere Dermot destruit: Par Morice e par sa meiné. Le tere al rei ad dunc gasté. Illoc refut le barun De Morice Osseriath le nun: Si l'apelouent tut dis Les Yrrois de cel país.” (P.55.)
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Though he declined this name of Maurice of Ossory, yet throughout the poem he is afterwards so called, affording, as it did, a ready way to distinguish him from the other Maurice (Fitz Gerald) his fellow warrior.

The men of Ossory are reluctant to part with their new allies, and waylay them on their departure; but through Maurice's skill, to whom his officers and men left the entire conduct in this difficulty, they escape their treacherous plot and return to Wales.

Maurice de Prendergast returned to Ireland with Earl Richard, as Strongbow is always called throughout this poem; and on one occasion is sent to bring his friend, the king of Ossory, under safe conduct to Earl Richard's camp to treat of peace. O'Brien of Munster, brother-in-law of M'Murrough, with his troops formed part of Strongbow's force, and persuaded Strongbow to imprison the king of Ossory now they had him in their power.

Maurice, however, calls upon his men to mount, unfurls his banner, and swears by his sword, in the face of Earl Richard and the whole camp, that there is no vassal so audacious, if he dare raise a hand against the king of Ossory to dishonour him, in jest or earnest, but he shall pay for it with his head. At length, with Earl Richard's consent, he leads him safely home. On Maurice's return next day there is a murmuring against him in the camp for his rescuing their greatest enemy; whereupon he flings down his gauntlet, and challenges his accusers to meet him in the earl's court, if they wish to maintain their impeachment.

When Dublin was besieged by O'Connor and his forces, and the English were reduced to treat with him, the two commissioners sent by the English to his camp were Lawrence O'Tool, archbishop of Dublin; and Maurice de Prendergast, whose character for strict faith was, no doubt, well known to all the Irish through his conduct to the king of Ossory, and earned him this office.

His son Philip married Maude daughter and sole heir of Robert de Quenci, Earl Richard's standard-bearer and hereditary Constable of Leinster, who was killed in a battle with the O'Dempsys and the Irish of Offailey a few months after his wedding:

Quand ce Robert etoit occis
Son corps ils ont bien enseveli.
Une seule fille Robert avoit,
Robert qui si gentil etoit,
Qui puis etoit donné à un baron
Phelip de Prendergast avoit nom
Le fiz Moriz Ossriath,
Qui puis vecut en O Kençelath.

"Quant cil Robert esteit occis
Le cors unt ben ensevelis
Une fille pur vers aveit
Robert, qui tant gentils esteit,
Que pus iert doné à un barun
Phelip de Prendergast out nun,
Le fiz Moriz Ossriath
Ki pus vesquist O Kencelath."

(Ib. p. 134.)

During her minority Earl Richard gave the constableness and the custody of the standard and banner of Leinster to Raymond, to whom he had also given his sister in marriage at Wexford; and on Maude de Quenci's marriage Philip obtained it, and became Constable of Leinster, and long held the office in her right.

In the description of Philip's personal peculiarities

we have evidence of the rhymer's having lived at the same time with him, or very soon afterwards. He tells of his being surly before he got his breakfast;¹ but after eating it, there was no man under heaven more gay. Until he had got on his gown, which was evidently not put on till after breakfast, he was quickly angered: from that hour he was frank and kind, courteous and open-handed to all, and of all beloved. He was of high courage, and had a great following or vassalage.

The Romance language, slightly altered, runs into the following doggerel French, and may give some idea of the nature of this too little known, very ancient poem:

Le Comte gentil de grand valeur	"Li Quens gentis de grant valor
Y mēna alors sa chere sœur :	Iloec menad lores sa sorur.
Sa sœur y a le Comte mēné ;	Sa sor i ad li quens mené ;
Au gros Reymond il l'a donné,	Al gros Reymund l'ad dunc doné :
Et l'Enseigne et la bannière	E le seigne e la banere
De tout le pays de Leynistere,	De trestut Leyniestere,
Jusqu'à l'enfant soit de l'age	Desque l'enfant seit del age
Que tenir peut son heritage ;	Que tenir peut son heritage ;
La fille de Robert de Quenci	La fille Robert de Quenci
Dont vous avez avant ouï.	Dunt avez avant oi.
Mais puis la prit un vassal	Mēs pus la prist un vassal
Philip un baron natural ;	Phelip un barun natural :
De Prendergast étoit nommé	De Prendergast esteit clamé
Un baron vassal distingué.	Un barun vassal alosé
Ce fut celui, sachez tous,	Co fut celui, sachez tuz
Qui au matin fut mal gracieux	K'al matin iert greins et nus
Après manger franc et doux	Après manger frans et duz
Courtois et liberal à tous.	Curteis, largis as trestuz ;
Jusqu'à sa cape avoit affublé,	Tant cum la cape out fublé
De colère étoit toujours enflé	Deire esteit tut dis enflé ;
Quand au matin fut diné	Quant al matin fust digné
Sous ciel n'y avoit homme plus gai.	Sus cel n'ut home plus heité.
Celui tint plus longuement	Icil tint plus longement
Le conestablie selon la gent ;	Le conestablie solum la gent ;
Beaucoup il étoit estimé	Mult estoit icil preisé
De tous gents étoit aimé :	De tute gens esteit amé.
Assez étoit de fière courage	Asez estoit de fer corage
Et de très grand vassalage.	E de mult grant vassalage."

(Ib., pp. 144-5.)

¹ That "dinner" meant our breakfast, and "supper" our dinner, in early times, is plain from the ancient French proverb: "Lever à cinq, diner à neuf, souper à cinq, coucher à neuf, font vivre à quatre vingt dix neuf." To rise at five, to dine at nine, to sup at five, to bed at nine, make a man live to ninety and nine.

The lands acquired in Wexford passed, in the third descent, to heirs female, and to the Rochforts. A younger son of Philip de Prendergast acquired large territories in the county of Tipperary, along the river Suir. There the family continued to dwell, spread into many branches, until, in the days of Cromwell, they were transplanted with the rest of the ancient nobility, gentry, and farmers of the Irish nation, to Connaught, and their inheritance divided between the soldiers of the Commonwealth army and the "adventurers" as those were called who adventured money towards a joint-stock fund for raising a private army to put down the Irish rebellion of 1641.

LLANGATHEN, CARMARTHENSHIRE.

HISTORICAL NOTES.

LIST OF VICARS.

THE following is the list of vicars of this parish for the last three hundred years or so :

A.D. 1519, John Harris.

A.D. 1540, or thereabout, John Penry.

A.D. 1556, David Walter.

A.D. 1665, Edmund Meredith, pro. by Richard Earl of Carbury and William Hughes. I find the name of Edmund Meredith a curate at St. Peter's, Carmarthen, anno 1660.

A.D. 1670, Daniel Gwynn. There are some of this name still living in this parish, and they can be traced down by the church Registers to about this time.

A.D. 1694, Francis Stedman, who was also a vicar of Llanarthney.

A.D. 1720, Thomas Protheroe, M.A. He resided at Pentre Davies. Pentre Davies is still holden by a branch of the same good name, and, it is supposed, of the same family as this Protheroe.

A.D. 1724, Thomas Tonman, B.A. The parish was served at this time by a curate of the name of Morgan Davies, who seems to have been a man of good parts. He established two schools in the parish. There are two letters of his (1750) preserved in the *Welsh Piety*.

A.D. 1749, James Green, B.A. It might be that the present

Greens of Court Henry, in this parish, are lineally connected with this James Green. He was a native of Herefordshire.

A.D. 1767, John Powell. This was a man of good report. A parochial library was founded at this time (1768) in this parish. One Dr. Bray lived at this time, who made it his mission to establish schools and to found parochial libraries. The Welsh were under great obligations to him.

A.D. 1787, John Lewis, a native of Abergwili, as well as his predecessor.

A.D. 1801, William Gwynne Davies, native of Carmarthen. The parish was served during Gwynne Davies' time by Mr. John Howel, who was an active and successful minister. The parishioners were very anxious to have the living presented to him, and they petitioned in his behalf, but failed to succeed.

A.D. 1817, John Llewelin, a native of Llanegwad, and a curate of Gwinfe.

OTHER MEMORANDA RELATING TO LLANGATHEN PARISH.

The patron saint, "Kathan ab Cowrda ab Caradog freichfras ab Glywis ab Tegid ab Cadell, a Fferyfferen ferch Lewddyn Luyddog i fam." (Achau y Saint.)

A.D. 1340, anno 13^o Regis Edw. III.—Rex confirmavit Reso ap Gruffyth in feodo viginti acras terræ duas acras prati et dimidiam acram bosci in *Maiscodin* in commotto de *Maynor Telayn* necnon villam de *Kilsayn* cum molendino¹ aquatico ejusdem ac aliis terris salvo jure Reg'.

1356, anno 29^o Regis Edwardi III.—Mercatum et al' libert' confirmat' *burgens' de Drosselan*.

1380, anno 3^o Regis Rich. II.—Will'us Houton Armig' Custos *castri de Durselan* in South Wall' pro vita cum feodis, etc.

1390, anno 13^o Regis Rich. II.—Exemplificatio cartæ Roberti de Tibetott Justiciar' West Wall' et confirm' Ed. I fact' Mad-ocho Vichan, Trahacaro Howell et Rys Kethyn fil' Madauc' apud Arauder in feodo de tot' terr' de *Kilsaen* pro redd' 4*d*. necnon ballivam et bedellat' de comoto de Mallaen dum ipsi et hæredes sui fideliter se gerant erga Regem ad requisic'on Jo' ap Traharne.

1392, anno 15^o Regis Rich. II.—Mercat' et al' libertat' confirmat' *burgens' de Drosselane* prout in 7 chart' Ed. II.

1444, anno 22^o Regis Henrici Sexti.—Libert' confirmat' *burgensibus de Drusselände in South Wallia*. Vide 15 chart' R. 2.

The above are the titles of charters granted as stated, the originals whereof are preserved in the Record Office.

¹ This mill (*molendino*) is still going round.

In the *Taxatio Ecclesiastica*, A.D. 1291, the "*Ecclesia de Llangattheek*" (Llangathen) was valued at £4:6:8, and was in the "*decanatus de Strattewy*."

Anno 19^o Henr' VIII.—Llangathen let by the prioress and convent of nuns at Chester to John Harris, clerk, and Sir William Thomas, for 69 years. Rent (£17:13:4 during Harris's life, and £17:6:8 after his death) at May day and Michaelmas. Tenant to repair both church and chancell, and to pay the curate of Llanyhernyan 6s. 8d.

Anno 16^o Jacob.—Let to Sir J. Vaughan for 3 lives, Rectory of Llangathen with the church or chapel of Llanyheriam, with all tyths, great and small, and the advowson of the rectory church, vicaridge, and chapel of Llangathen and Llanyhernian aforesaid. Rent £186:3:8 at Lady day and Michaelmas. Tenant to repair chancell and other buildings, and bear all charges.

Anno 1666.—Let to Richard Lord Vaughan, Earl of Carberry, with the adv. of vic. and chap.

Anno 1695.—Let to Will. Davies for £60 fine. Adv. of vic. and chap. reserved to bishop.

Anno 1703.—Let to Will. Philips and others for the same fine.

Anno 1704.—Let to the same persons in trust. Fine, £45.

Anno 1713.—Let to Thomas Gibson and Will. Lea in trust. Right of presenting to the church and chap. is reserved for the bishop.

Bishop Rudd occurs in the list of prelates of St. David's between Bps. Middleton and Milbourne, viz. from 1593 to 1615. The same personage is in the list of deans of Gloucester, between Lawrence Humfrey and Griffith Lewis, or from 1584 to 1594. His epitaph:

"Hic jacet Anthonius Rudd, natione Anglus,
Patria Eboracensis, in Sacra Theologia
Doctor, Gloucestrensis Ecclesiæ quondam Decanus,
Et Mænevensis Ecclesiæ Episcopus
Vigilantissimus, qui plus minus
Viginti an'is sum'a cum Prudentia
Moderabatur, qui E. Lætissima Fœmina
Anna Doltona, Equestri Doltonorum Familia
Oriunda, duos suscepit optimæ Spei Filios.
Vixit, Æternum Surrecturus, Martii
Nono, an'o Domini, 1614,
Ætatis vero suæ 66.
Hoc Monumentum Pietatis ergo
Mœtissima Conjux posuit
Ultimo Die Octobris
An'o Domini
1616."

Extr. Letter of John Skydmore, Constable of Carreg Kennen Castle, to John Fairford, July 5th, 1403 :

.....“ And he (Owain Glyndwr) lay last night in the *Castle of Drosselan*, with Rees ap Griffith ; and there I was, and spake to him upon truce, and prayed of a safe conduct under his seal, to send home my wife and her mother, and their company, and he would none grant me.”.....

In the *Valor Ecclesiasticus*, “ tempore Henrici Octavi : Llangathen.—Johannes Penry vicarius ibidem, ex collac'one ep'i Meneven' com'unib' annis valet clare, 8*li*. 13*s*. 4*d*. Inde x*l* 13*s*. 4*d*.”

1138.—A castle, supposed to be Dryslwyn, situated on the road to Llandeilo Fawr, was built by Uchtryd, prince of Merionethshire.

1287 or 1289.—Sir Rhys ap Meredydd revolting, burnt and spoiled several towns belonging to the English ; upon the receipt of which news the king (Edw. I) sent the Earl of Cornwall with an army to repress the Welsh. The king at that time was in Arragon. The earl defeated Sir Rhys' army, and overthrew his *Castle of Drosslan*, but not without the loss of some of his chief men ; for as they besieged and undermined the said castle, the walls unexpectedly fell down, by which accident several of the English were killed, among whom were Nicholas Lord Strafford and the Lord William de Montmorency. A truce was granted ; but the Welsh renewed their hostilities, until at last Robert Tiptost (or Tibetôt) took Rhys prisoner, when he was condemned and executed at York.

Remark on an old document : “ 1671.—This year, cropping of men's ears at Dryslwyn ; the first for keeping possession, and the other for serving Mr. Rice.” No mention of who *Mr. Rice* was, but he was probably of the Dynevor family.

1650.—Some soldiers of Oliver Cromwell paid a visit about this time to Llangathen Church, and committed certain mutilations on the monument of Bishop Rudd.

Anno 1400.—Lewis, the celebrated “ Bard of Glyn Cothi,” lived about this time ; he visited often, in the capacity of a “ *Clerior*,” several families in Ystrad Tywy, and made their names celebrated in his immortal poems. Amongst others, the families of the Gwilyms, who descended from the Lords of Llangathen, and held considerable lands in Cethinog, at the time. One of them, Henry ap Gwilym, built Court Henry, which was called after his name. He is said to have been a “ gentleman of ancient lineage, wealthie, and magnanimous,” and had fought ten duels with Thomas ap Griffith of Dinevor. The late Sir James Williams of Rhydodun was a lineal descendant of these Gwilyms or Williamses of Ystrad Tywy.

Anno 1640, Llwydiad y Berllan Dywyll.

Dafydd Llwyd Esq., a son of the Lloyds of Castell Howel, was the founder of the Berllan Dywyll branch. The grandfather of this Dafydd Llwyd married one Janet, daughter of Griffith ap Lywelín Forthis, the heiress of Berllan Dywyll. The last of this branch was David Llwyd, Esq., who died December 31st, 1778.

Anno 1700, the Dyer family. We find this family here in the latter end of the seventeenth century. One of them, the Rev. John Dyer, was the author of the celebrated poem on "Grongar Hill." This family seems to be of Welsh extraction. There are several Dyers on the Register of Llanfynedd, a neighbouring parish, 1650-1700. There was a curate of the name of Thomas Dyer, serving that church 1707-1711. There had been a "dying establishment" of some note in the parish of Llanfynydd, at the beginning of the seventeenth century; and according to tradition, the family derived its name from the above trade, as was often the case.

LLWYD.

THE CLIFF-CASTLE AT MAEN,

NEAR THE LAND'S END, IN THE PARISH OF S. SENNEN,
CORNWALL.

[*Reprinted, by permission, from the Journal of the Royal Institution of Cornwall, 1864.*]

No description of the Cliff-Castle of Maen, or Mayon, in the parish of S. Sennen, will be found in the county histories; and it is remarkable that so important a work should have been left unnoticed by Dr. Borlase. Like the greater number of the ancient remains of this county, it has been much mutilated; and, but for the protection it has received from James Trembath, Esq., of Mayon, it would in all probability have been utterly demolished before any description had been written, or plan of its construction made.

Cornish cliff-castles are constructed on a very simple plan, merely consisting of a ditch or fosse, with a wall curved towards the land, and stretching across the isthmus of some bold and lofty promontory. They occur

more frequently on the western coast than in any other part of the county. Remains of cliff-castles may be seen at the Gurnard's Head, in the parish of Zennor; at Bosigran, in Morvah; and at Kenidjack, in S. Just. Cape Cornwall was protected in the same manner. Then comes the broad sweep of Whitsand Bay; between which and the Land's End, in a lesser bay called Gamper, is Maen Castle, the subject of this notice. Following the coast southwards, we find at Tol-pedn-penwith another line of defence, thence on to Treryn, where existed, perhaps, the finest cliff-castle in Cornwall. The situations chosen for all these fortifications are such as to render as little labour as possible necessary in their construction. In each case the greater part of the circumference is protected and made impregnable by the cliffs.

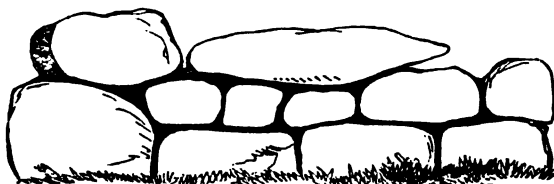
The Maen promontory, which runs from south-east to north-west, is about a hundred and twenty yards in breadth and a hundred and twenty-five in length, from the ditch to the edge of the cliff. It is of a hillock form, rising considerably in the centre, and sloping down on the east and north to cliffs almost perpendicular, and from seventy to eighty feet in height. On the west the rocks are of a more rugged and broken character. The fortification consists of an earthen vallum (A on the plan) on the land side, running down to the very edge of the eastern cliff, and carried on to the west as far as it was necessary; for there the ground forms a natural fosse,



Walling on the sea side.

declining very rapidly towards a little rivulet; within this a ditch (B) twenty feet wide, having its eastern part faced with stone on the land side; the soil thrown out

from the ditch formed the vallum just mentioned; and lastly, a wall (c) twelve feet thick, but of what height originally it is now impossible to ascertain, as little more remains than the foundations. These, on the sea side, consist of a row of erect rough granite blocks touching each other; on the inner side the stones appear to have been laid with some attempt at horizontal courses, and the space between the two facings filled with smaller stones heaped together. On the highest part of the



Walling on the land side.

line of fortification, and about eighty yards from the eastern cliff, a regularly formed opening (d) gives access to the interior of the works; and, as at Chûn Castle, the wall here is of greater breadth, being twenty-one feet wide. On the east side, two courses of stone which remain, appear to have been placed with much care.

The entrance at Chûn Castle splays outwardly; here, however, on the contrary, it measures twelve feet within and six feet only without. A rude pillar, seven feet six inches in length, and about eighteen inches thick, lying across the entrance, and resting on the wall on either side, looks, in its present position, like a lintel (see Plate); but, as the wall, now but three feet high, was probably much higher originally, it seems likely that this stone is a fallen jamb. The wall (as will be observed by reference to the plan) sweeps in on each side towards the entrance, leaving a space (e) of ten yards between its outer jambs and the ditch. From the inner edge of the ditch two curved walls (ff) of slighter construction, appear to have joined the main wall, and thus to have formed an outwork to cover the entrance.

This provision for the defence of the entrance appears to have been a principle of construction in ancient fortifications. For this purpose an intricate arrangement was made at Chûn Castle. No trace of the ditch now exists in front of the entrance. The wall extends westward of the gateway about forty or fifty yards to a cairn, affording on that side a natural defence.

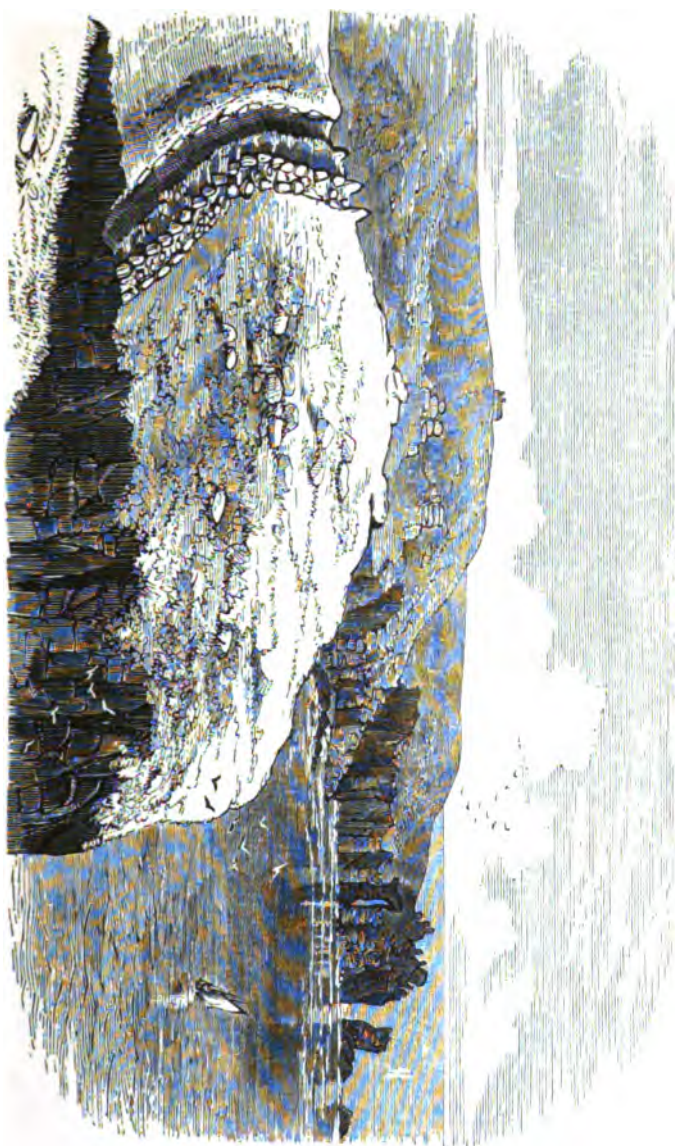
To the south and south-east of the castle several acres of land are partitioned into small enclosures; but their forms cannot be traced with accuracy, and it is questionable whether they had any necessary connection with the old fortification.

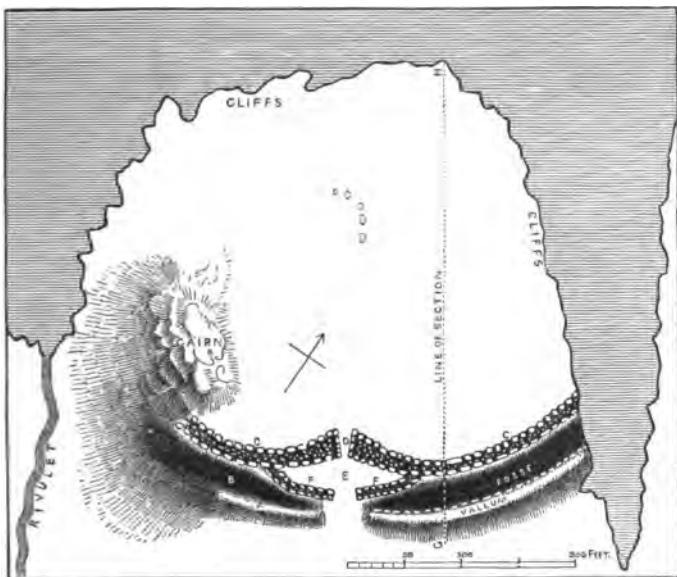
Sepulchral urns have been found in the neighbourhood; and I am informed that a circle of stones, near Whitsand Bay, which was visible thirty or forty years ago, has been since buried by drifted sand.

The Cliff-castles, or, as they are termed, *raths* or *wrathes*, of Wales and Ireland are constructed very similarly to those in Cornwall; though they are in the former countries, I believe, generally of earth, whilst the Cornish are of stone. The interiors of the Irish and Welsh raths are occasionally hollowed or depressed in the centre; others having elevated mounds. Most of the Cornish Cliff-castles rise in the centre, not artificially banked, but evidently such headlands were chosen as afforded this arrangement: where the occupiers, standing on the summit, could command a view of the whole length of the fortifications. This is particularly the case at Maen Castle.

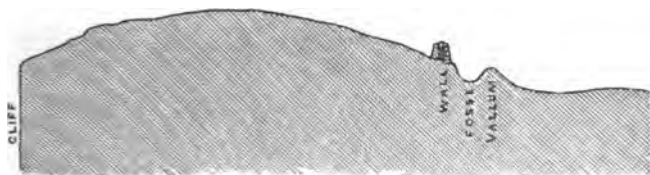
In Ireland and Wales, as well as in Cornwall, these works have been attributed to the Danes. Respecting the Cornish Castles, at least, it may be said that there are difficulties in the way of the theory that they were constructed by invaders. Had they been situated over convenient landing-places, where an enemy might run in and seize on such a portion of land as would always afford an uninterrupted passage to the sea, then one great obstacle would be got rid of. But they occupy rocky, lofty headlands, unapproachable from the sea,

MAIN CASTLE AND THE LAND'S-END.





Plan.



Section on the line G H.



Entrance at D.

MAEN CASTLE.

offering no landing-places or shelter for vessels; so it would have been impossible for a force shut up within these ditches and walls to have had any communication with shipping. And as these castles do not command good landing-places, they could have been of little service to the natives to repel invasion. They show no traces of having contained circular huts, nor any other signs of lengthy occupation. A force within could soon have been starved out; and though a little stream runs round the base of one side of Maen Castle, it could easily be diverted by besiegers.

These Cliff-castles are probably the works of the people who built the hill-castles, the former affording places of temporary refuge to those on the lower lands and on the coast, when they might not be able to flee inland. Moreover they commanded extensive sea views, so that watchmen might give early intelligence of the foe; and from their peculiar situations they were of great strength, inaccessible on the sea side, whilst comparatively little labour made them secure towards the land.

At whatever period so many castles were erected within so small an area, they were evidently designed for the protection of the inhabitants from frequent attacks of a powerful enemy.

J. T. BLIGHT.

[The similarity between the position and construction of Maen Castle, and numerous remains of the same nature on the coast of Pembrokeshire, will not escape the notice of members. We hope that accounts and illustrations of the chief remains of this kind in the hundred of Castle Martin, or, we might say, all along the Welsh coast of the Bristol Channel, will be contributed by members resident in their neighbourhood. The excellent view of the Land's End, which is due to the pencil of the author, will be welcome to all who remember the Truro Meeting in 1862.—ED. *Arch. Camb.*]

BENTON CASTLE, PEMBROKESHIRE.

SUBORDINATE castles, like that of Benton, which had no specific, no peculiar history, should be viewed in connexion with the general military works of the district of their own period; and this rule applies with especial force to the present structure, which is but a mere Peel tower, in a district particularly rich in works of its age and style. It is unfortunate that these have not been examined and made the subject of detailed drawings, from the comparison of which some general reference could be drawn, for Pembrokeshire is second to no South Welsh county, not even to Glamorgan in the number and variety of its castles as well as in the historical interest attaching to them.

Pembrokeshire, being an open and fertile county, with a very accessible sea-board, was taken possession of at an early period by the Anglo-Normans, and was held with great tenacity, both against the native Welsh, and against the piratical descents which the Northern nations, even after the Norman conquest, still occasionally made upon its shores and creeks. Hence we have Pembroke Castle, founded by the head of the great House of Montgomery and de Talvas, the only baron who claimed the proud distinction of having given his name to a Welsh town and district—Pembroke, the second founder of which, William Mareschal, was probably the greatest man who ever sprung from the old baronage of England, and who gave to his castle and earldom a celebrity which both, even when utterly disconnected, have ever since maintained.

We have also Carew, the name of which (Caerau) shows an original, dating from a præ-Norman period, and which, in its post-Norman days, was associated with the illicit love of Henry I, with the origin of the great families of Carew, Windsor, and Fitzgerald, who

regarded it as their common cradle, and, in later times, with the rise of the House of Tudor.

There is also Haverford, once held by Eleanor, the Queen of Edward I, and whose grand and lofty keep still predominates over the town, and by its position and its mass compels the beholder to forget the base uses to which it is applied.

Subordinate to these are numerous smaller castles, towers, castellated houses, and even fortified churches, showing that the mesne lords followed the example of their marcher chieftains and bestowed the same care upon the defence of their private estates as those upon the general protection of the district.

It is to be remarked that most of these inferior fortresses are due to the reign of Henry III. The grand types of British castles, the Norman and the Edwardian, were erected in the reigns of two powerful monarchs. Dover and London, fair representatives of the Norman castle, Beaumaris, Conway, Caernarvon, of the Edwardian, were erected by the sovereign, and all others at all resembling them in importance were either their work, or that of the greater barons, who wielded, on the whole, a portion of the regal power. The weak and turbulent reign of Henry III led, it is true, to the construction of many castles, but these were most of them of smaller dimensions, built in spite of the sovereign, and by men who feared the general misrule of the land, or whose feudal chiefs, like the House of Mareschal, held their own against him, even to rebellion.

Benton is one of these smaller castles, evidently dating from the reign of Henry III, and no doubt built under the influence of the Mareschals. It does not appear to have been preceded by any earlier structure or earthwork, and was no doubt intended for the protection of the deep and, in a military point of view, dangerous inlet on the bank of which it is placed. In plan it comprehends a very small court of irregular figure, at the south-west angle of which rises a small

cylindrical tower of three floors, surmounted by an octagonal battlement probably of somewhat later date, of which each face contains one embrasure, whose ruined coping is the only trace of cut stone remaining in the building. The walls are thick, the floors have been of timber, there appear to have been no fire-places, and there are no stairs in the tower wall, so that the access to each floor was probably by ladders and trap-doors. The doorway has a pointed arch, but no traces of a portcullis. Appended to its west side is a square projection, which rises to the summit and contains garderobes for the two upper floors. From these a shaft descends to the foot of the tower, and opens upon the ditch. The lower stage is lighted by loops, one of which commands the castle entrance. Above are some small coupled windows. A door on the east side opens from the first floor upon a short and low curtain, nine feet thick, with battlement and vere wall, which is pierced by the main gateway of the place, a narrow and pointed arch, without trace of portcullis or gate-house. At the east end of this curtain is a second and smaller tower, much ruined, and from this the curtain seems to have extended round the court. Only traces of the wall remain, but drawings of the last century show a sort of tower or building upon its northern side, of which traces remain, and there is an arch, which may have been a postern. Below the castle, towards the walls, is a small court or paddock, defended by an earthwork, and no doubt intended for the pasture of cattle in times of danger. The defence of this paddock passes all round the castle. In front of the principal entrance to the Place is an upburst of trap, forming a natural breast-work and barbican, and no doubt used as such. It is from this mass that Sir R. Murchison named the rock of the district "Benton trap."

The castle is the property of J. H. Scourfield, Esq., M.P., in whose picturesque domain of Williamston it forms no inconsiderable ornament.

G. T. C.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION MEETING FOR 1865.

WE have much pleasure in announcing that the Meeting of the Association for 1865 will be held in the Isle of Man,—a district peculiarly rich in archæological remains, and in many respects, historical and ethnological, closely connected with Wales. Further particulars will be given in the next number of our Journal.

Correspondence.

A DAY'S RAMBLE ABOUT THE RIVALS.

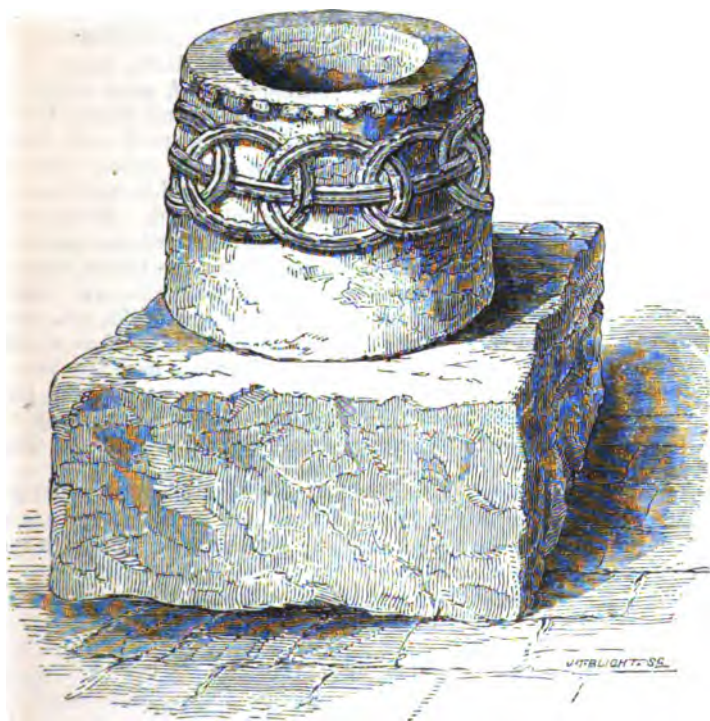
TO THE EDITOR OF THE ARCH. CAMB.

SIR,—If any of your readers possess the characteristics of the true poet, as defined in the *Triads*, “An eye to see nature, a heart to feel nature, and courage to follow nature,” which, with equal propriety may be stated to be the attributes of the genuine archæologist, and if, in addition, they possess the essential requisites of a good pair of legs, with a resolution to use them, I can point out a route within the compass of a day's travel which will well repay the few shillings expended, and the labour of accomplishing it, by the local interest of the spots visited, and the magnificence of the scenery.

Leaving Carnarvon at five A.M. by the Pwllheli mail, the traveller will set himself down at the foot of the hill near Llanaelhaiarn, where, upon a cross-road, he will find a slab inscribed, “To Nevin six and a-half miles.” Following this, he will mount the pass known as Bwlch yr Eife, passing a fine spring in a well-built enclosure, similar to Clynog and Llangybi wells. There he will leave the road and breast the hill straight up, being the eastern peak of the triple Rivals. The etymology of the word is probably *Gaf*—fork, or opening; pl., *Geifl*. *Ufel*—fire, beacon—is a constrained and unnatural derivation. This pass, under the name of Bwlchdaufynydd, has been the scene of many a conflict. The talented bard of Clynog, in the *Archæologia Cambrensis* has applied to another pass, Bwlchmawr, in this neighbourhood, the name *Thermopylae of Wales*. At Bronyrerw, in this place, he fixes the field of the battle between Trahaiarn ap Caradog and Griffith ap

Cynan. But that field is said by old historians to have been near Harlech, and I apprehend can be no other than the spot where the new mansion of Deudraeth Castle now stands, which was formerly called Bronyrerw, just over Traethbach, where the contending factions of the north and south would be likely to meet. After a steep walk of about an hour, with an occasional exclamation, "Bel-lows to mend," the tourist will find himself within a large walled enclosure. This is no other than *Trérceiri*, the town of forts, caer, caeran, ceiri, *Anglicè* Kerry, so well known to the members of our Association. The walls are three yards broad, and in some parts fifteen feet high, completely enclosing the summit of the hill within an area of about four acres. Over this space are scattered cells or dwellings of various sizes and shapes. A carnedd-like structure covers the very peak with a small deep cellar in the middle. On one side of the hill, presenting the weakest point, there is an outer or second wall, enclosing dwellings with a gateway or passage corresponding to another in the inner or main wall. In the latter there is a low doorway with large flat lintels penetrating right through at the foundation. The view is magnificent, overlooking Lley, Arfon, and Eifionydd. The most prominent reflection, however, is that of admiration, with a touch of national pride for the courage and tenacity with which our ancestors clung to their land, language, and liberty, when they were constrained to drive their families and flocks into such storm-beaten solitudes as these for security against their relentless foes. The traveller next makes straight for the sea across the southern side of the middle hill, still at a considerable height, leaving on the left the diminutive church of Carnguwch and the slopes of Llithvaen, whence formerly a string of hardy women might be seen very early in the morning pursuing their weary way to Pwllheli with necks bent under a load of heather for fuel, a few pence being the reward of their toil. Before long you approach the sea, and find yourself on the verge of a singular depression, or glen, opening towards the water. This is no other than Nant Gwrtheyrn, which, in its quiet seclusion might well have furnished Dr. Johnson with his idea of the Happy Valley in *Rasselas*, when sojourning with Mrs. Thrale at her mansion of Bodvil, in this neighbourhood. A narrow road threads zigzag down the side to the bottom, which is watered by a brook, and is diversified with meadows and enclosed fields. At the end next the sea is seen a mount with remains, which designated the abode as Bedd Gwrtheyrn did the interment of the "*carnfradur*," or arrant traitor, as the *Triads* call him, for his invitation of the Saxons to uphold his usurpation. Besides an old tenement, a well-built farmhouse and offices may be now seen. Former tenants were noted for their singularity. The greatest celebrity was a dwarf of hideous aspect, with a large head, grinning teeth, squint eyes, small bandy legs, whose name was the bugbear of naughty children.—Shade of Ellis bach y Nant! how thou would'st stare and grin to see a landing stage upon thine unfrequented beach, thy solitudes resounding

with explosions of powder-blasts, unknown voices supplanting the bleating of thy goats, and strange white sails carrying the stones of Yr Eifl to pave the cities and decorate the mansions of the Saxon! If the glen is too deep to visit, you continue your walk along the ridge above the sea until you reach Carregyllam, a projecting rock of majestic height and outline, over whose brow none would venture to look down without a friend to hold him by the coat-laps. You are satisfied with rolling down a stone to dislodge the cormorants and seagulls from the inaccessible ledges below. You gaze around, enjoying the manifold charms of this rocky coast line, indented here and there by coves or *ports* of clear blue water and pure shingle. Not far is a point sheltering a beach, and forming the pretty harbour of Nevin, which presents the same appearance as when Edward the First dropped his anchor there. The little borough town lies under an elevation sheltering it from



Pistill Font.

the southwest, in many respects like Towyn, Merioneth, and, like the latter, having a fine spring rising through the brackish sandsoil. Leaving Carreg y llam, you follow a path through sheep-pastures

with scanty, but sweet herbage, where you pass thick crops of mushrooms born to waste unseen, or at least untasted. You pass the farms called Gwynnis (from, it is said, having belonged to the White Friars), and stepping over a low loose wall you are in the churchyard of Pistill, a plain primitive little church, without cross or mullion, grit or sandstone, arch or pillar to adorn it. I must, however, except one ornament of gritstone, a font of obviously ancient date. It is round, and rests upon a square stone pedestal without any chiselling. The bowl is enriched outside with a design of much beauty and of good execution. Contiguous to the church is the farm of Pistill, which, say the neighbours, is exempted from tithe on the condition of supplying wayfarers over Bwlch yr Eifl with bread and cheese, which, however, is never exacted. Nevin is a town of no great pretensions, but noted for the industrious, thrifty, and unsophisticated character of its native mariners and their wives. Close by is an ancient mound, like Tommen y Bala, converted into an observatory by the seafaring citizens. The path to Porthdinllaen leads for a mile and a-half along the brow of the lofty seacliffs, having on the left the plain, or Morfa, upon which Edward the First held his famous tournament. A more delightful walk than this path cannot easily be imagined. Just before you is a long rocky point, extending into the sea with a small rock half-a-mile outwards, just emerging out of the water, called Carregychwislen, by joining which to the headland, a land-locked harbour of marvellous size and beauty would be obtained. Even in its present state, untouched by the art of man, it affords an asylum of easy access to hundreds of vessels every winter, the Rivals forming a magnificent landmark to guide vessels to the anchorage. Looking at this fine harbour from the surrounding cliffs, the most indifferent and unimaginative of spectators cannot less than wonder that, where Providence has done so much for man, man has done so little to profit by it. The day cannot be distant when the locomotive will run up its train into busy jetties here, transferring the travellers on board fast-going steamers plying across the Irish Channel.

A walk of seven miles to Pwllheli will lead across the isthmus which separates Carnarvon Bay and Cardigan Bay. At five p.m. an omnibus will take the pedestrian on to Carnarvon, where he may repose after his day's ramble.

Llanllechid, Sept. 1864.

THE FRONDEG STONE, ANGLESEY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In reply to the query of "Cymro," in the October number of this Journal, I beg to state that the Frondég inscribed stone has been moved to the Vestry Room of Llangaffo Church, and there let into the wall. This was accomplished through the kind cooperation

of the Rev. Hugh Prichard of Dinam Hall, who provided the requisite men and horses, and bore the expense of masonry and joinery. The great weight of the stone rendered the operation difficult; but no injury was done either to the inscribed face or any other part.

I am, Sir, yours, etc.
Nov. 29th, 1844.

W. WYNN WILLIAMS,
Local Sec., Anglesey.

[The announcement thus made by the Local Secretary for Anglesey is of more importance than may at first sight appear, for it furnishes an excellent example of the manner in which such early monuments should be preserved, and it shews how readily cooperation may be obtained when properly sought for. We shall now be looking out for similar news concerning the Catamanus stone at St. Dogmaels, and other stones in S. Wales, which ought all to be preserved most carefully, as being the earliest Christian remains and evidences in the Principality. Their historical value can hardly be overrated, and their permanent safety should be specially aimed at by all archæologists.—Ed. *Arch. Camb.*]

TERCENTENARY OF THE PUBLICATION OF THE GOSPELS IN WELSH.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The first edition of the Testament in Welsh was published in the year 1567. In Lowndes's *Manual*, published by Bohn, p. 2641, it is thus described:—*Testament Newydd ein Harglwydd Jesu Grist*, &c. London by Denham, at the costes of Humfrey Toy, 1567, 4to. black-letter. The first edition of the Testament in Welsh."

"The translator was William Salesbury, assisted by Thomas Huatt, and Richard Davies, Bishop of St. David's."

At sales, one copy seems to have sold for £63; and another copy, sold February 6, 1861 (wanting a title, four preliminary leaves, and two sheets), for £23.

"A copy is in the British Museum, and one in the Bodleian Library, injured by damp. A copy, having been Queen Elizabeth's, is in the Royal Library of Dresden."

"The volume consists of 399 leaves (not including a calendar); an English dedication to Queen Elizabeth; signed John Salesbury; a long epistle in Welsh by the Bishop of St. David's (16 leaves); and a table (two leaves); printed in long lines, 31 lines to the full page."

There was no second edition of the Testament only published until 80 years after the first, namely in 1647. The Bible in Welsh was first printed in 1588.

As we have lately, by a very remarkable photograph process, printed an exact fac-simile of *Doomsday Book*, and published it at a small cost; and as the rarest edition of the works of Shakespeare is

in the course of publication in the same manner,—may it not be hoped that, at an early day, an association may be formed to collect subscriptions in order to secure the publication in Wales, in the year 1867, at a small price, of an exact copy of this first edition of the Gospels, as a memorial of a very important event?

The persons named above, namely, Humfrey Toy, John Salesbury, Thomas Huatt, and the Right Reverend Bishop Davies, deserve to be remembered; and any notices, which may be collected respecting them, are entitled to preservation.

THOMAS FALCONER.

HEYLIN'S WELSH BIBLE.

TO THE EDITOR OF THE ARCH. CAMB.

34, Queen's Square, W.C. 15 July, 1864.

SIR,—Having had occasion to refer to Stow's *London* for some particulars of that city I was in search of, under the head of the year 1624, I observed a statement which appeared to me of great importance to the Principality of Wales and to the inhabitants thereof, and at the same time but little known. I have, therefore, copied the passage, and herewith send it to you as under:

“Rowland Heylin, sheriff of London, 22 James I (1624). Alderman Heylin, being sprung from Wales, charitably and nobly, at his own cost and charges, in the beginning of King Charles's reign (Charles I), caused the Welsh Bible to be printed in a more portable bulk, being only printed before in a large volume for the use of churches. He also caused the book called *The Practice of Piety* to be printed in Welsh for the use of the Welsh people, and a Welsh or British dictionary to be made and published for the help of those who were minded to understand that ancient language.” (*Stow's Survey of London*, p. 142.)

I am, Sir, your obedient, humble servant,

EDWARD S. BYAM.

HEN FFORDD HWLFFORDD.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—An ancient road—or, to use a Yorkshire phrase, an old “bridle-gate”—is said to have crossed, in nearly a direct line from east to west, the three parishes of Manardeivy, Cilgeran, and Bridell, in the north-eastern extremity of Pembrokeshire; to the existence of which I wish to direct the attention of the Local Secretary, Mr. Vincent. The track of the road is known among the farmers through whose land it passes as “Hên Ffordd Hwlffordd,” and is said to have run from Carmarthen to Haverfordwest; but in consequence of agricultural operations, its course can now be discovered only in a few places. The first place in the parish of Manardeivy where it may be seen, is in a small, steep field immediately above the site of the old rectory house, across which it runs, in a sloping direction, into

the corner of a plantation, whence it emerges into a field called "Parc bach Troed-y-rhiw-serth," that is, the small field at the foot of the steep lane which now forms a part of the Castell Maelgwn farm. In that field there stood, about sixty years ago, two or three cottages, not a vestige of which now remains. The old road having crossed the farm of Castell Maelgwn, is next pointed out by the peasantry as passing by a cottage called "Posti," situate on the side of the highway leading from Llechryd to Cilfowir. Having entered the parish of Cilgeran, south of the village of Pontrhyd-y-ceirt, it takes the direction of Bridell; and its traces may still be observed a little distance to the south of that church, beyond which I have no means of knowing the line it takes.

This old road, which may have been originally an ancient British trackway, does not appear to have been noticed in the works of any topographer or archaeological writer with which I am acquainted; nor does it seem to have been marked in any map, ancient or modern, that I have examined. A member in the *Arch. Camb.* for 1860 (p. 336), in alluding to the eastern course taken by the *Via Julia Maritima*, conjectures that a branch road from the latter ran northward towards Puncteston, and over the Preseleu Hills, and by Nevern, towards Cardigan; with which, if such really existed, this Ffordd Hwlffordd may possibly have been connected; the whole extent of which, from Carmarthen to Haverfordwest, should, if possible, be traced and described in the Journal of the Association.

I remain, etc.

LLALLAWG.

ON THE HOLED STONES OF CORNWALL.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—There is a work—Hogg's *Fabulous History of Cornwall*, the title of which suggests the credulity of the past age, no less than the plates and descriptions of Borlase in respect to such objects as rocking-stones, stone-basins, stone-chairs, and such "holed stones" as are so well represented in the plates of the October number of the Journal.

That these stones all owe their peculiarities to natural causes, though they were dedicated to, or have been employed in, religious or superstitious uses, I think, is self-evident to careful and practised observers. It is easy to understand how the rocking-stones would come to be nicely balanced on a base of small circumference by ordinary weathering in the lapse of ages; but how a stone comes to have a hole in it so accurately drilled and so large, by the hand of Nature, is not a thing that observation so often discovers; and this is what I now propose to point out.

There is a cromlech of the most perfect construction and of large dimensions at Dolwillim, on the banks of the Tave. Beneath it, in the stream itself when the water is high, there is a curious work of one of Nature's stone-masons, known in the neighbourhood by

the name of Arthur's Pot, and said to have been made by Merlin for the convenience of that great hero, "to cook his dinner in." I tell the tale as it was told to me by my guide on the occasion of my visit.

This pot is nothing more or less than a hole, perfectly circular, of considerable depth, with a *bevelled upper edge*, and in all respects corresponding with the drawings in our last number.

Musing over it at the time, I could not come to any conclusion as to its cause, on account of the extreme accuracy with which the hole is bored, and which no doubt has made it an object of notice and wonder in its locality. On a subsequent tour in North Wales, however, the secret was revealed. I was standing at the foot of a water-fall, the streams of which, ere they again united, were forming so many eddies or small whirlpools: some of which were very shallow; for it was dry weather. In many of these whirlpools lay a large round stone which the floods had brought down from above, and which, by reason of the somewhat concave surface of the stratum there, as well as the gyratory motion given it by the eddy, could not pass down the stream, but was kept in continual evolution. At its base lay a handful or two of small stones, from the size of a walnut to mere sand. Some of these great stones were near the surface; some, by the help of the *emery* beneath them, had worn their way down many inches—there I at once saw the solution of my problem of the cause of Arthur's Pot: here was Nature at work with one of her own drills, her own emery-powder, and her own mechanical contrivance of perpetual motion, and for the perpetual renewal of her machine; for, as fast as the large stone became worn to a small one, another would be washed into a hole, and take its place on the top, and drill away again whenever the water was high enough: and it was then, for the first time, that I remembered there was a side-stream joining the Tave, and forming an eddy exactly at the place where Arthur's Pot exists, when the rivers are full.

The only thing I need now to recall to our members who are interested in such stones, is the direction in which alone stones can be divided. There is first the line of stratification, then the line at right angles to it, called the joint; then the cleavage, which is a diagonal in respect to the former two. Now, nothing can be easier than to detach a slab of almost any given thickness from the face of a stone in the line of stratification; and if there is a hole in the middle of it, with a bevelled or splayed edge on the upper side, this will remain, while the hole on the under side is both smaller and without any bevel; answering in these respects exactly to the plates and description here referred to.

I will only add that the other plates shew precisely the same peculiarities of the holes; and that Cornish granite, which these stones are said to be, though a *so-called* non-stratified rock will constantly be found to separate into slabs more or less thick.

It is somewhat cruel to demolish the fascination of fanciful theories of the past; but truth is all we labour for now-a-days.

GILBERT N. SMITH.

Gumfreston, December 1st, 1864.

THE AGE OF CROMLECHS.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—At pp. 58, 59, of Pearson's *Early and Middle Ages of England* (Lond., 1861) occurs this passage, but without the italics: "The cromlechs, or sepulchral monuments, of the Britons, are *known*, from the trinkets and coins found in them, to have been erected during the period of the Roman dominion." Wright's *Celt, Roman, and Saxon in England*, is referred to (p. 61) to confirm this remarkable statement. Mr. Wright is, however, in no ways responsible, as, in his mention of certain stones in England and France, he speaks of the *maenhir*, or pillar-stone, not of the cromlech. If, therefore, Mr. Pearson has any other authority for his assertion than the imaginary one quoted by him, the antiquarian world will be very much obliged to him for any authentic statement of Roman trinkets and coins having been found in cromlechs.

The question as to the real age and builders of these chambers is one by no means yet settled; but as, in very few exceptions, nothing but bone or stone articles and the rudest pottery have ever been discovered, it is certain that they must have been erected long prior to the earliest Cæsars. In some few cases gold ornaments have been found; and in one or two, bronze ones; but in one instance of the latter case, the monument, from its finished and ornamented character, may have been possibly of a much later time than the ruder cromlechs.

Mr. Pearson goes on to suggest that these rude structures are only an imitation of the massive Roman arch! How does the learned Professor account for the existence of cromlechs in countries which no Romans ever visited, much less established themselves in, so as to leave such models? Mr. Pearson is Professor of Modern History at King's College, and therefore is not required to be very learned in cromlechs; but when he makes such statements as we have mentioned, we would recommend him to quote his authorities more carefully.

I am, Sir, yours obediently,

A MEMBER.

Archæological Notes and Queries.

Note 82.—RICHARD POWELL.—I find in *The Annual Register* for 1795 (p. 41 of "The Chronicle"), the following obituary paragraph: "Oct. 19.—On the dreary hills between Ffestiniog and Ysppyty, in Denbighshire, on his return on foot from the former place, where he had been upon business, Mr. Richard Powell, Master of Ysppyty School. His body was found on the following Wednesday afternoon, a considerable distance from the road; and it is supposed that night

coming on, he being near-sighted, unfortunately missed his way, and through fatigue had lain down, when death overtook him, and put a period to his existence. His death will be severely felt by his aged mother, whom he had for many years past maintained out of the small pittance acquired by honest industry. We may say of him, without the least tincture of flattery, that he was one of the greatest geniuses Wales has produced in the present century. As a Welsh grammarian he was equal to most; and as a poetical writer, his *Four Seasons* (for which he gained the Gwyneddigion annual medal in 1793, although contested by eleven able candidates) will be a lasting monument of his poetical skill."—I should be glad to obtain further information about the remarkable person here noticed. J.

Note 83.—CARDIFF AND MERTHYR CANAL.—The subjoined note may be useful to Glamorganshire topographers: "Feb. 13, 1794.—"The canal from Merthyr Tydfil to Cardiff being completed, a fleet of canal-boats arrived from Merthyr laden with the produce of the ironworks there, to the great exultation of the town of Cardiff. This canal is twenty-five miles in length." L.

Note 84.—VELTERS CORNWALL. *Funeral.*—At a time when a memorial has so lately been erected of a distinguished statesman, the following paragraph, concerning one of his ancestors, is not without interest. It is taken from the pages of *The Annual Register* for 1768. Extract of a letter from Hereford, April 17, 1768.—"Velters Cornwall, Esq., was brought to this place to be interred, by his own son, in our cathedral. There has not been such a burial in Hereford in the memory of any one. The procession was as follows: first, four mutes on horseback; then the hearse with the escutcheons, a mourning coach, etc.; next, the mayor and twenty-four aldermen, with hatbands, scarves, gloves, and rings; twenty-four chief constables, hatbands and gloves; eight gentlemen, hatbands, scarves, gloves, and rings; eight tradesmen and gentlemen's servants with hatbands and gloves; two physicians and clergymen, hatbands, scarves, gloves, and rings. He was met at the west door of the church by the twelve vicars with hatbands, scarves, gloves, and rings; all the choristers, who sang him into the choir. Then a funeral sermon was preached by Mr. Felton. This was all his own desire. All the choristers are to have guineas or half-guineas each. One part of the procession I had like to have forgot was the two women, that used to carry the apple-boughs before him, followed the corpse with the apples covered with crape. The most moving scene I ever saw. It drew tears from the eyes of most of the spectators. All the mayor's officers had hatbands and gloves. He was seventy-two years of age."

Query 135.—PETER EDWARDS.—In *The Annual Register* for 1769 occurs the following entry among the obituaries for June in that year,—“Old Peter Edwards, the Welshman, aged 118.” Is any-

thing known about our centenarian compatriot? He was, indeed, a chicken compared to another old fellow, who, though with a Welsh name, was an Englishman, living at Bolton in Yorkshire,—Henry Jenkins, who died A.D. 1670, aged 169. But who was Edwards? and where did he live? H.

Query 136.—NANT YSTRIGUL.—Can any member point out the exact position of the dell? I presume it not to be marked on the Ordnance Map. J.

Query 137.—MONMOUTHSHIRE AND GLOUCESTERSHIRE.—Information is required concerning any portions of Monmouthshire which formerly belonged to Gloucestershire. Were there any such portions? Which were they? T. W.

Query 138.—VINEYARDS IN WALES AND CORNWALL.—It is certain that vineyards existed not so very long ago in the south of England, and that wine was made from them. I am in search of information upon this subject, specially with regard to Wales and Cornwall, and shall be much obliged for any indications of references, or for traditions that may bear on the matter. T.

Reviews.

PRE-HISTORIC MAN. By D. WILSON, D.D.

THIS work might seem, at first sight, to have but a remote interest for Cambrian antiquaries; because it refers, almost exclusively, to the early races of the continents of North and South America. It is a book of the highest interest, and of great research; but we should not notice it in these pages had not some extraordinary archaeological discoveries in North America offered so strong a similarity to those lately made in Wales, that they become of importance as facts of comparison and instruction.

We may sum up the general opinion and theories of the learned author on the pre-historic races of the new world—based, as they are, on a wide and careful system of induction from observations and facts ascertained by others—by stating that he conceives the Red man not to have been the earliest inhabitant of the northern continent; but that he was preceded by another race closely connected with those of Central America; that the Peruvians are a more ancient and more important race than the Mexicans; and that colonisation of the western world may very well have taken place from the islands of the Pacific, as also from Northern Asia. Certain it is that the tangible remains of a powerful people, as evidenced in their mines, their earthworks, and their fortified abodes, are to be found

extending from the southern shores of Lake Superior all down the Ohio and the Mississippi to the Gulf of Mexico; and that these remains date from an earlier period than the growth of the "forest primæval" which now conceals them.

To the general ethnologist this book must be of peculiar interest; but to ourselves, as local antiquaries, it will be sufficient to quote passages from it illustrative of what we meet with in our own country. Thus, when the early mining operations traceable on Lake Superior are mentioned, we find such passages and descriptions as these. Speaking of an ancient copper-mine, the author says:

"I descended the perpendicular shaft, by means of ladders, to a depth of sixty fathoms, and explored various of the levels; passing, in some cases, literally through tunnels made in the solid copper. The very richness and abundance of the metal prove, indeed, a cause of diminution of the profits arising from working it. I witnessed the laborious process of chiselling out masses from the solid lump, of a size sufficiently small to admit of their being taken to the surface, and transported through such tracts as have been described, to the shores of Lake Superior. The floor of the level was strewn with the copper shavings struck off in the effort to detach them; and the extreme ductility of the pure native copper was pointed out as a cause which precluded the application of any other force than that of slow and persevering manual labour for separating it from the parent mass. I saw also beautiful specimens of silver, in a matrix of crystalline quartz, obtained from this mine; and the copper of the district is stated to contain, on an average, about 3·10 per cent. of silver. One mass of copper quarried from the Cliff Mine has been estimated to weigh eighty tons. It was sufficiently detached from its rocky matrix, without injuring its original formation, to admit of its dimensions being obtained with considerable accuracy; and it was found to measure fifty feet long, six feet deep, with an average of about six inches in thickness. This is, indeed, by far the richest mineral locality that has yet been wrought. In one year upwards of sixteen hundred tons of copper have been procured from the single mine. Its mineral wealth appears to have been known to the ancients, from the traces of their work which have been discovered; but the skill and appliances of the modern miner give him access to veins entirely beyond the reach of the primitive metallurgist, who knew of no harder material for his tools than the ductile metal he was in search of, and to whom the agency of gunpowder was unknown.

"At the Cliff Mine are preserved some curious specimens of ancient copper tools of the native metallurgists, found in its vicinity; but it is to the westward of the Keweenaw Peninsula that the most remarkable and extensive traces of the aboriginal miners' operations are seen. The copper bearing trap-rock, after crossing the Keweenaw Lake, is traced onward in a south-westerly direction till it crosses the Ontonagon River about twelve miles from its mouth, and at an elevation of upwards of three hundred feet above the lake. At this place the edges of the copper veins appear to crop out in various places, exposing the metal in irregular patches over a considerable extent of country. Here, in the neighbourhood of the Minnesota Mine, the richest of all the modern works in the district of Ontonagon, are traces of ancient mining operations consisting of extensive trenches, which prove that the works must have been carried on for a long period, and by considerable numbers. These excavations are partially filled up, and so overgrown during the long interval between their first excavation and their

observation by recent explorers, that they would scarcely attract the attention of a traveller unprepared to find such evidences of former industry and art. Nevertheless some of them measure from eighteen to thirty feet in depth; and in one of them a detached mass of native copper, weighing upwards of six tons, was found resting on an artificial cradle of black oak, partially preserved by immersion in the water with which the trenches had been filled in the first long era after their abandonment. Various implements and tools of the same metal also lay in the deserted trench where this huge mass had been separated from its rocky matrix and elevated on the oaken frame preparatory to its removal entire. It appeared to have been raised about five feet, and then abandoned, abruptly as it would seem, since even the copper tools were found among the accumulated soil by which it had been anew covered up. The solid mass measured ten feet long, three feet wide, and nearly two feet thick. Every projecting piece had been removed, so that the exposed surface was left perfectly smooth; possibly by other and ruder workers of a date subsequent to the desertion of the mining trench by its original explorers."

"It was in the year 1847 that attention was first directed to such traces of ancient mining operations, by the intelligent agent of the Minnesota Mining Company. Following up the indications of a continuous depression in the soil, he came at length to a cavern where he found several porcupines had fixed their quarters for hibernation; but detecting evidences of artificial excavation, he proceeded to clear out the accumulated soil, and not only exposed to view a vein of copper, but found in the rubbish numerous stone mauls and hammers of the ancient workmen. Subsequent observation brought to light ancient excavations of great extent, frequently from twenty-five to thirty feet deep, and scattered over an area of several miles. The rubbish taken from these is piled up in mounds alongside, while the trenches have been gradually refilled with the soil and decaying vegetable matter gathered through the long centuries since their desertion; and over all the giants of the forest have grown and withered and fallen to decay. Mr. Knapp, the agent of the Minnesota Company, counted three hundred and ninety-five annular rings on a hemlock tree which grew on one of the mounds of earth thrown out of an ancient mine. Mr. Foster also notes the great size and age of a pine-stump which must have grown, flourished, and died, since the works were deserted; and Mr. C. Whittlesey not only refers to living trees now flourishing in the gathered soil of the abandoned trenches, upwards of three hundred years old, but he adds: 'On the same spot there are the decayed trunks of a preceding generation or generations of trees that have arrived at maturity and fallen down from old age.' According to the same writer, in a communication made to the American Association at the Montreal Meeting in 1857, these ancient works extend over a track from a hundred to a hundred and fifty miles in length along the southern shore of the lake; and Sir William Logan reports others observed by him on the summit of a ridge at Maimanse on the north shore, where the old excavations are surrounded by broken pieces of vein-stone, along with which are frequently found the stone mauls rudely formed from natural boulders. The extensive area over which such works have thus already been traced, the evidences of their prolonged working and of their still longer abandonment, all combine to force upon the mind convictions of their remote antiquity."

On perusing the above, who does not remember the Gogofau Mines visited at the Llandeilo Meeting of our Association? These American discoveries should certainly incite us Cambrians to go

again over our old mining ground ; and, in particular, to carry on those researches at the Gogofau which were spoken of at the time of the Meeting, but of which nothing has since been heard. From the indications observed in America, it may be inferred that their mines have been out of use for at least seven hundred years ; but this would not give them priority of date over numerous old mines of Wales known to have been worked in Roman days. And as the wooden shovels and tools found in the American mines seem very similar to those in our own, such researches would become much enhanced in interest.

Dr. Wilson draws, we think, a just inference from the occurrence of similar implements and remains in various parts of the world, viz. that we are not thence to assume identity of race or national inter-communication ; but simply that man, under similar conditions of life and civilisation, will always produce similar monuments and similar implements,—an inference which, as we have just said, we think just, though it demands extensive investigations.

When the author comes to notice the early earthworks of all kinds,—defensive, religious, domestic, of the valleys of the great rivers,—he quotes largely from the works of American antiquaries, such as *Squier and Davies*, etc. ; and from the passages thus brought forward we are ourselves compelled to make extracts for our readers' information. We rejoice to find that the attention of learned men in North America has been so actively directed to remains of this nature ; and we envy them the possession of so wide a field of research. From the frozen lakes of Canada right down to the Cordilleras of Peru and Chili there seems to be an immense quantity of pre-historic remains of all kinds, from those of the earliest epoch to those of the Aztecs and the Incas ; all demanding careful study, and sufficiently rich to reward the labours of antiquaries of all the quarters of the globe.

We quote the following remarkable account of the great earthworks at Newark, so stupendous that we have nothing like them in our islands ; and we are indebted to the courtesy of Messrs. Macmillan & Co., the publishers, for the use of the valuable woodcut which illustrates the description.

"The class of earthworks designated as 'Sacred Enclosures,' has been separated from the military works of the Mound-Builders on very obvious grounds. Instead of the elaborate fortifications adapted in each case to all the natural features of the well-chosen site, and strengthened by external ditch, mound, and complicated approaches, the broad levels on the river-terraces have been selected for their religious works. There, on the great unbroken level, have been constructed groups of symmetrical enclosures, square, circular, elliptical, and octagonal ; and with long connecting avenues, suggesting comparisons with the British Avebury or the Hebridean Cullernish, with the Breton Carnac, or even with the temples and Sphinx-avenues of the Egyptian Karnak and Luxor. The embankments or earth-walls are generally slight, varying, in the majority of cases, from three to seven feet in height ; and where a ditch occurs, it is in the interior. Exceptional cases, however, exhibit the walls on an imposing scale, as in the great circle

at Newark, Ohio, which forms part of an extensive and complicated series of square, circular, and polygonal enclosures, with mounds and connecting avenues, extending over nearly four square miles. This singular group, designated 'The Newark Works,' will be best understood by a reference to the accompanying engraved plan, taken from surveys executed since those of Mr. Charles Whittlesey, which are engraved in the work of Messrs. Squier and Davis.¹ They differ in one or two minor details; but a comparison of the plans will be found chiefly interesting from shewing the changes effected by modern civilisation, in a very few years, on a region which, to all appearance, had previously remained unaltered through many centuries. From the plate it will be seen that the group consists of a complicated series of works, symmetrical in their principal features, but constructed apparently with reference to a uniform plan, and connected by long avenues and other subordinate works, some of which appear to be subsequent additions to the original design. The engraving, however, conveys a very imperfect idea of the scale on which the whole is constructed. An elliptical enclosure measuring respectively twelve hundred and fifty and eleven hundred and fifty feet in its diameters, is formed by embankments about twelve feet in perpendicular height by fifty feet of base, and with an interior ditch seven feet deep by thirty-five feet wide. At the entrance, which, as a nearly invariable rule, is placed towards the east, the ends of the enclosing walls curve outwards for a distance of a hundred feet, with the ditch continued along the inner side of each, leaving a level way between the edges of the ditch on either side, like a terraced viaduct, measuring eighty feet wide. Overhung as it is with the gigantic trees of a primitive forest, the surveyors describe their sensations on first entering the ancient avenue as akin to the awe with which the thoughtful traveller is impressed when entering the portal of an Egyptian temple, or gazing upon the silent ruins of Petra. In the centre of this enclosure is a remarkable structure, apparently designed to represent a gigantic bird with expanded wings; but on opening it an 'altar' was found under the centre of the long mound constituting the body: in which respect it differs from anything hitherto noted in exploring the emblematic mounds of Wisconsin. The fact, however, is an important one, tending as it does to confirm the idea that the great circle and its group of earthworks all bore some relation to the strange rites of religion once practised within those singular circumvallations under the broad canopy of heaven. From the great elliptical enclosure a wide avenue of two dissimilar parts, seemingly constructed without relation to each other, leads to a square enclosing an area of twenty acres, with seven mounds disposed symmetrically within the enclosing walls. Beyond, this avenue is continued in the same direction till it joins another group of works, including embankments, avenues, mounds, and a graded way between elevated parallel walls, leading down to the lower level where the South Fork joins the Racoon Creek as it flows eastward to the Licking River. In the opposite direction two long avenues lead westward, one of them ascending by a graded way from the same lower level, and the other joining the enclosed square, and leading from a portal in the centre of its western enclosure. The parallel walls of these avenues are upwards of a mile long and two hundred feet apart, and both terminate at an octagonal earthwork, enclosing upwards of fifty acres, beautifully level, except where a truncated, pyramidal elevation stands in front of the gateway opened at each of its angles. From the widest of these, on its south-western side, parallel walls, enclosing an avenue sixty feet wide, extend a distance of three hundred feet, connecting the octagon with a cir-

¹ Ancient Monuments of the Mississippi Valley, plate xxv.

cular work 2,880 feet, or upwards of half a mile, in circumference; and, notwithstanding its great scale, the surveyors specially note that they ascertained this work to be a *true circle*. Opposite to the junction of the avenue-parallel with the wall of the circle, corresponding parallels are continued a distance of one hundred feet, and then midway across this an immense oblong mound intersects and rises above the parallels. It measures one hundred and seventy feet long, and rises eight feet above the walls of the circle, so as to present a point from whence the whole works can be overlooked. It has been called 'The Observatory' on this account; but it is a remarkable and unique feature, the original purpose of which it is difficult to surmise. Since the publication of the *Smithsonian Report* a trench has been cut through it, from which it is proved to be entirely constructed of clay; and the conclusion suggested to careful observers appears to be that this, as well as others of the more important earthworks, were regularly built of 'adobes,' or sun-dried bricks, the external and exposed surfaces of which have gradually crumbled away and been clothed with the vegetation of many centuries. From the octagonal enclosure a third avenue, extending towards the south, has been traced for nearly two miles, where its walls gradually lose themselves in the plain. They are placed about two hundred feet apart, and have been ascertained to be parallel throughout. Numerous minor works, mounds, pyramids, and circles of smaller dimensions, are included within the same group of earthworks; and a number of small circles about eighty feet in diameter, have been supposed, with much probability, to mark the sites of ancient circular dwellings. In one of these a relic called "The Ohio Holy Stone" is affirmed to have been discovered, bearing a Hebrew inscription, which has recently attracted an amount of attention amusingly characteristic of the credulous wonder with which the ancient earthworks are regarded. Without the accompanying plan the above description would convey a very vague idea of the remarkable works of which the Newark group is selected as a type. While presenting certain analogies to the mound-groups and enclosures both of Europe and Asia, in many other respects they are totally dissimilar, and illustrate rites and customs of an ancient American people unparalleled in the monumental memorials of the Old World."

There is no collection of earthworks in the British isles to be compared in extent with the above. The geometrical regularity of some of the figures in the plate is well worthy of remark. We have squares and circles in abundance, but very few ellipses; and only one polygon, the pentagonal camp above Llanfynydd in Denbighshire.

We strongly recommend this book to the careful study of all who are interested in early remains.

Archæologia Cambrensis.

THIRD SERIES, No. XLII.—APRIL, 1865.

NOTES ON THE PERROT FAMILY.

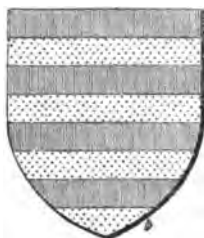
(Continued from p. 32.)

THE sole daughter, Mary, was the wife of Gryffyth White [of the family of the Henllan and Tenby Whites], who was of sufficient importance to have twice served the office of sheriff of the county. He had a second wife, Margaret, coheir of Thomas Watkins and Jane Adams. The mother of Jane Adams was Maud, the eldest daughter of Sir William Perrot; so that Gryffyth White was doubly connected with the Haroldstone family. Notwithstanding this he appears to have been one of the most active and violent enemies of the Lord Deputy; so much so, that he was committed to the Fleet for slandering Sir John, whence he was only released at the earnest intercession of the slandered person, probably on the ground of his relationship. The author of Sir John's life does not seem to have been aware of this family connexion.

It is to this Sir Owen Perrot that the interpolations in Philpot's *Stemmata* tack on the name of Richard Perrot and John Perrot, of the Brook near Claymore, as sons. Another account also gives a son Owen, the first of the Oxfordshire line; but this must also be considered as of dubious authority. It may also be noticed that, although the pedigree of the Herefordshire Perrots connects itself with the Haroldstone family through Thomas, the son of Sir Owen Perrot, yet it has borrowed the name of Owen, as if Thomas would naturally have

named one of his sons after his own father. The same kind of contrivance seems to have been repeated lower down, where Dorothy, the assumed daughter of the last Sir Thomas Perrot, is named after his wife, Dorothy Devereux. A fabricator of such a genealogy would naturally select family names.

The arms of Pointz are barry of eight, *gules* and *or*.



The wife of THOMAS PERROT was Mary, daughter of James, second son of Maurice Lord Barklay or Berkeley, who was one of the squires of the body of Henry VII. Her mother was Susan, daughter and heir of William Veale of Bristol. He bore, *argent*, on a bend *sable* three calves *or*. After the death of her first husband Mary married Sir Thomas Jones of Abermarlais in Caermarthen-shire. According to George Owen this Sir Thomas Perrot first introduced pheasants into Pembrokeshire. "As for the phesant, in my memory there were none bred within the shire until about sixteen years past. Sir Thomas Perrot, Knight, procured certain hens and cocks to be transported out of Ireland; which he purposing to endemise in a pheasant grove of his own planting, adjoining to his house of Haroldstone, gave them liberty there, where they partly stayed, and bredd there, and neere at hand, but afterwards chose other landlords in other places; and as I hear of no great multiplying, so are they not altogether destroyed, but some fewe are yet to be found in some places of the sheere, though but thinne." He also played a conspicuous part in the grand tournament held at Carew Castle by Sir Thomas ap Rhys, where he bore for his motto, "*Si non invenio singulos pares, pluribus simul objicior*." There may have been some intended

allusion to his own family motto, "*Amo ut invenio.*" He seems also to have played an important part in the more serious matter of Henry's reception at Milford Haven, on which occasion he was present in person; perhaps as the representative of his father, Sir Owen Perrot. There was no little danger in thus declaring himself against Richard, who was so suspicious of the fidelity of Sir Rhys ap Thomas, the head of the movement, that he sent commissioners to Caermarthen to demand his oath of fidelity, and his only son, Griffith, as a hostage. Sir Rhys readily took the oath, but declined giving up his son into Richard's hands, sending instead a long letter assuring the king of his continued loyalty, and that whoever dared to land in those parts should first pass over his body. Richard seems to have been satisfied, for he did not renew his demand to have possession of young Griffith. Even up to this period the friends of Pembroke entertained doubts of the real intentions of Rhys, especially after this assurance of his loyalty to Richard; so that Hugh Conwy, who was waiting to start for Britany with letters and money from the Countess of Pembroke, refused to set sail until he was assured of Rhys's cooperation. Having at last been satisfied on this point by the bishop of St. David's, the abbot of Tally (Rhys's intimate friends and confidants), as well as by Morgan of Kidwelly and Dr. Lewis, the chief agents of Henry, he sailed from Plymouth. Rhys's determination was, however, again shaken by the failure of the Duke of Buckingham, who, at the head of a number of Welshmen, called "the rife-raffe of the country," marched against Richard; but, being stopped by the overflowing of the Severn, and deserted by his followers, he fell into the hands of his enemy. On the news of the duke's death, Rhys summoned his two clerical advisers (the bishop and abbot), John Morgan, Arnold Butler, and Rice Griffiths, to consult on the course to be adopted. He now wished to proclaim at once Henry king of England, but was prevented by his more cautious friends, who insisted on his waiting for

the return of Hugh Conwy. It was politic, therefore, on the part of the Welsh leader still to pretend to be zealous in the service of Richard; and he seems to have carried out his plan with great caution. A large number of the upper classes, at least in South Wales, were inclined to stand by Richard as their more politic course; the lower orders were unanimous in favour of Henry; but both classes seemed satisfied to adopt whatever course Rhys did. Soon after this Hugh Conwy returned bringing a letter from Henry to Rhys, who replied through Morgan of Kidwelly, then about to start for Britany. On the receipt of this reply from Rhys, Henry immediately set sail, as if he had only waited until he had the written assurance of Rhys's assistance. On the expected arrival of Henry, Rhys assembled two thousand of his friends and retainers, at the head of whom are named—his kinsman, Sir Thomas Perrot, Sir John Wogan of Wiston, John Savage, Arnold Butler, Rice Griffiths, and his own two younger brothers, David the younger and John. Several out of North Wales also attended, the most distinguished of whom was Salisbury, "friend of the raven," an allusion to the three ravens of Rhys's coat.

After the landing of Henry and his scanty and ill-provided foreign soldiers (mostly Normans), it was agreed that Rhys should proceed towards Shrewsbury by Carmarthen, Llandovery, and Brecon, Henry going by way of Cardigan. On arriving at Brecon, by which time his forces were much increased, Rhys sent back five hundred men, under the command of his younger brothers, with strict orders to keep to their arms until they heard from him, both for the sake of protecting his friends left at home, as well as for his own safety in case of defeat. To assist Henry also in his march, Arnold Butler, Rice Griffiths, and John Morgan, were to meet him at divers points on his route, to direct him through a hilly and probably roadless country, and to assist in obtaining recruits and provisions from the natives. The exact line of Henry's march is not known, except that

he was entertained one night by David ap Evan of Llwyn Dafydd, in the parish of Llandysilio Gogo, in Cardiganshire, to whom Henry presented the well-known horn, now in the possession of the Earl of Cawdor; and the next evening by John ap Dafydd Llwyd of Wern Newydd, in Llanarth parish, also in Cardiganshire. Henry even up to this time seemed to have had some doubts as to the honesty of Rhys, whose caution, indeed, may have appeared suspicious; but all doubt was removed on the two forces meeting within a short distance of Shrewsbury, and marching together to that town. Richard had heard of Henry's arrival, but was so certain that Rhys and Sir Walter Herbert (probably the son of William Herbert, the first Earl of Pembroke of that family) would easily defeat Henry, that it was not until the Welsh had left Shrewsbury some distance behind them that he first heard of Rhys's defection.

The name of Perrot does not occur in this part of the memoir; but as Sir Thomas Perrot was so intimately connected by blood with Rhys, and is mentioned first among those who welcomed Henry's arrival, it is probable that he joined the ranks, and was present at Bosworth. Hume and Lingard make no mention of Rhys being present at the battle; but, according to the Welsh account, he kept close to Henry throughout the engagement, until, perceiving that matters appeared to be going against them, sent to Sir William Stanley (who had kept, up to this time, aloof from both combatants) to urge him to action. On this, Stanley and Rhys uniting their forces, charged and defeated the king's soldiers; and, if the Welsh account is to be believed, it was Rhys who slew Richard, although Stanley placed the crown on Henry's head.

Lingard states that few Welsh joined Henry, and merely abstained from hindering his progress through Wales. Some of the Welsh, in fact, remained firm to Richard, such as Rees Vaughan, his esquire of the body, whom the king called the truest Welshman he had ever known. It was this Rees Vaughan who presented the

bowl of wine to Richard before his last charge, when he saw Stanley go over to the enemy. After emptying the bowl he threw it over his head, addressing Sir Rees Vaughan as stated.

Arnold Butler was of Johnston. He married Ellen, daughter of the Sir John Wogan above mentioned, by Maud Clement. Maud's mother was Jane, paternal aunt of Rhys. Sir John Wogan was the son of Sir Henry Wogan.

The only known issue of Sir Thomas Perrot were—1, John, the Lord Deputy of Ireland; 2, Jane, wife of William Phillips of Picton; 3, Elizabeth, wife of John Price of Gogerddan in Cardiganshire.

William Phillips of Picton, the husband of Jane Perrot, was the grandson of Sir Thomas Phillips of the Kilsant family, who married Jane daughter and coheir of Sir Harry Dunn of Picton, killed at Banbury in 1469. Sir Harry Dunn married Margaret, daughter of that Sir Henry Wogan, who was the great-grandfather of Thomas Perrot; so that Jane Perrot was related to her husband. There had been, moreover, a much earlier connexion between the Perrots and the Kilsant family, one of that family having married Lettys, the daughter of Stephen Perrot and Mable Castleton. There was subsequently another intermarriage. William Phillips had a brother, Morgan, who succeeded to Picton, and whose son, John, married Ann, daughter of the Lord Deputy.

The Picton estate came into the possession of the Wogans by the marriage of Jane, daughter of Sir William Picton; and, according to the notice of Picton Castle by Mr. J. Pavin Phillips, printed in *Notes and Queries* (April 24, 1858), continued for four generations in the Wogans, when Catharine conveyed it by marriage to Owen Dunn, or Dwnn, of Muddlescomb, whose son and heir, Harry, dying at Banbury, left a daughter, Jane, by whom the estate came to the Sir Thomas Phillips above mentioned. The grandfather of Catharine Wogan was Sir David Wogan, who is said to have been Chief Justice of Ireland in the time of Edward I, which is evidently

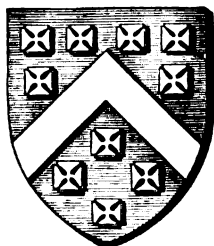
an error, if Catharine's son died fighting in 1469. We have already seen that Sir Thomas Perrot married Alice or Jane, the daughter of Sir John Picton, and that she was a rich heiress. This Sir John Picton may have been a descendant of Philip, the brother of the last Sir William Picton of Picton Castle; and, if such is the fact, Jane Perrot was again connected with her husband's family. She became the mother of two daughters, one of whom, Elizabeth, married George Owen the antiquary and historian of Pembrokeshire. The other was Mary, the wife of Alban Stepneth, or Stepney, of Prendergast, a person of considerable importance, and much connected with the affairs of the Lord Deputy after his attainder. By failure of male issue, Picton seems to have passed to Morgan Phillips, whose son John, as already stated, married Anne, the daughter of the Lord Deputy.

In the *Pembrokeshire Collection*, in the Chetham Library, occurs the name of Ellen Perrot, daughter of Thomas Perrot, and wife of Howell ap Jankyn of Newark. This is one of the numerous inaccuracies which occur in this collection. The correct reading is, Joyce Perrot, daughter of Sir William Perrot, and wife of Howell ap Jankyn, junior, of Nevern. Other examples of the same blundering may be given. At p. 62, Alson is called the daughter of Sir Owen Perrot. Her name was Alice, and that of her father William. Sir Owen was her brother. P. 75, John Lloyd Vachan is said to marry Ann Perrot, sister of Sir Owen. She was his niece by his brother, Jankyn Perrot, and her name was Alice. She is, however, called at p. 112 by her right name; but her father is stated to be Sir William, who was, in fact, her grandfather.

In the spurious pedigree alluded to, given in Kimber and Burke, a son Owen is tacked on to this Thomas Perrot. This Owen is called the grandfather of James Perrot of Wellington in Herefordshire, who is said to have married Lettice, the daughter of the last Sir Thos. Perrot. That Sir Thomas Perrot had no such daughter, at least no legitimate one, will be seen below. Of this

Owen Perrot, no respectable pedigree makes any mention, nor does there appear to be the least authority for the statement. As already stated, Sir James Perrot, the son of the Lord Deputy, repudiated all claims of relationship with the Herefordshire Perrots, although he left Haroldstone to one of them.

The arms of James Barklay were, according to L. Dwnn,—1, *gules* a chevron, a chevron *argent* between eight crosses patés of the first (the correct number seems to be ten crosses patés); 2, *gules* a lion rampant *argent* and langued *azure*; 3, *sable* a lion rampant *argent*, crowned *or*, armed *gules*; 4, *gules* three lions passant *or*, upon a chief a label *argent*; 5, Fitzalan (Fitzalan of Clun bore *gules* a lion rampant *or*, armed and langued *azure*); 6, chequy countercompony *or* and *azure*, crescent for difference.



There is little doubt but that SIR JOHN PERROT was the son of Henry VIII by Mary Berkley, the wife of Sir Thomas Perrot. Her father was attached to the court, where she, from her beauty and wit, no doubt attracted the attention of her royal lover. Sir Robert Naunton, who married his granddaughter, Penelope Perrot, says, in his *Fragmenta Regalia*, "If we compare his picture, his qualities, his gesture, and voyce, with that of the king, whose memory yet remains among us, they will plead strongly that he was a surreptitious child of the blood royal." There is a well-known portrait of Sir John Perrot in existence, and which strongly confirms the statement of Naunton.

The volume published by Rawlinson in 1728, professes to give the history of this distinguished soldier and

statesman. Unfortunately, however, the greater portion of the work is devoted to his Irish campaigns, so that little is recorded of his proceedings in Wales. He was born in 1527, probably at Haroldstone, where he seems to have remained until the age of eighteen, when he was sent into the house of the Marquis of Winchester, at that time Lord Treasurer of England. In consequence of a brawl in Southwark with two yeomen of the crown, he was sent for by the king, who, according to the *History*, inquiring of him his name and kindred, promised him preferment at court, which promise he did not live to perform. Henry may have recognised in the young brawler his own son. Sir John Perrot's uncle, Robert Perrot, was at that time reader of Greek to Prince Edward, which may have been an additional reason for royal patronage. On the death of Henry, Sir John formed part of the court of Edward VI, at whose coronation he was made Knight of the Bath. In 1551 he accompanied the Marquis of Northampton in his embassy to France concerning a proposed marriage between Edward and a daughter of the French king; on which occasion he distinguished himself by his prowess in saving the life of a French gentleman attacked by a wild boar, as detailed in the *History*, p. 30. On returning to England, his extravagance led him into difficulties, from which he was released by the generosity of Edward. On the death of Edward he still remained at court, where he continued to enjoy the favour of Mary until he was accused by one Gadern or Cathern of keeping certain heretics in his house in Wales, which must have been Haroldstone, of which he was then in possession, as he had not yet obtained the grant of Carew Castle. Gadern is stated to have been a countryman of Sir John's, and was doubtlessly one of the Gaderns or Catherns of Prendergast, the proximity of which place to Haroldstone would enable his enemy to know who were residing in that house; and among whom were, Alexander Nowell, afterwards Dean of Lichfield; Robert Perrot, uncle of Sir John, and already mentioned as reader of

Greek to Edward VI; one Banaster, and others. Gadern's Christian name is not given, so that he cannot be identified. Henry Gadern had four sons, the eldest only of whom, Thomas, was married; his wife being a daughter of Sir John Wogan. Thomas was sheriff for his county in 1565. He bore, *gules* on a fess *ermine* three cats' heads (perhaps alluding to the name) erased *argent*, their necks encircled with crowns *or*.

On this charge Sir John was committed to the Fleet, but soon afterwards released through the private influence of the queen. On his release he joined his cousin, the Earl of Pembroke, under whom he held some office. Soon after this, the earl having had orders from the queen to see that no heretics existed in Wales, wished Sir John Perrot to assist him in those portions of the three counties (Caermarthenshire, Cardiganshire, and Pembrokeshire) which were more immediately in Sir John's circuit. Sir John stoutly refusing, a bitter quarrel arose between the two cousins. Intelligence of this dispute reaching the queen's ears, she was so angry that she refused at first to listen to his suit for a grant of Carew Castle, which had been already promised. His stepfather, Sir Thomas Jones, who had in vain tried to reconcile Sir John to the Earl of Pembroke, was enabled to pacify the queen, who at last consented that his suit should be referred to the Privy Council, of which the earl was a member. Gardiner, Bishop of Winchester, opposed the suit; but the earl, with great generosity, pleaded so effectually for Sir John Perrot, that he obtained the wished-for grant.

There is, however, some difficulty here, which can only be removed by supposing the list of the sheriffs for the county of Pembroke, printed with the Pembrokeshire genealogies, to be incorrect. By that list it appears that Sir John Perrot of Carew was sheriff in 1551; but as Mary began her reign 6 July, 1553, she could not have granted Carew in 1551. In that year Sir John seems, by agreement, to have been put in possession of Haroldston by his stepfather, Sir Thomas

Jones, he being then twenty-four years of age. In this year also he is said to have gone to France in the suite of the Marquis of Northampton (p. 40). If he served as sheriff that year, he must have done so as the owner of Haroldston, although described of Carew. His step-father had also served, as owner of the same property, in 1540, probably by virtue of his marriage with Mary Barclay. His grandson, moreover, Thomas Jones of Abermarlais, is described as of Haroldston, and served in 1589, three years previous to the death of Sir John. By what means this family still remained connected with Haroldston, is not easily to be explained; especially as we find Sir James Perrot, the illegitimate son of Sir John, in possession of it, or at least of the mansion house.

On the accession of Elizabeth, Sir John still maintained his influence at court, and was appointed one of the four who carried the canopy of state over the queen at her coronation. From this period he spent his time partly at court and partly in Pembrokeshire, until 1572, when he was appointed Lord President of Munster. He landed at Waterford on the 1st of March. He carried on the work committed to him very successfully, and submitted to the queen and the Privy Council a scheme drawn up, under many heads, for keeping Munster in order. The sixth of these recommendations is, that two of the most honest attorneys in the marches of Wales should be sent thither for the better instruction of the native attorneys in his proposed alteration of administering justice. His scheme was approved by the queen, but frustrated by some of his private enemies; yet on his return to England she wished him to go back again to Ireland, and continue his duties; but fearing lest complaints against him, during his absence, might be encouraged by his enemies, he declined on grounds of health, and retired to Pembrokeshire, where, being one of the Council of the Marches, he appears to have devoted much attention to his duties. He had enemies, however, in his own country as well as at court, among

whom were several of the leading gentry ; and who won over to their party Walter Earl of Essex, at that time residing at Lamphey. Little is known of these quarrels ; but as regards the Earl of Essex, a reconciliation probably took place, as that nobleman's daughter became the wife of Thomas, the Lord Deputy's son and heir. There are, besides, other proofs of friendly feeling between the families.

He continued thus to live sometimes in his own county, with occasional visits to the court, where he was suddenly summoned by the queen and Privy Council, to take command of some ships in order to intercept the Spanish forces, which were expected to sail for Ireland. On this occasion he posted in less than three days from Pembrokeshire to Greenwich, to the surprise of the queen and court.

While off Greenwich, where the court was residing, he sent a diamond "in a token" (see his *History*, p. 108) to Blanche Parry, one of the queen's wardrobe women or coiffers. On hearing of this the queen sent him a "fair jewel hanging in white cypress," with a message that, as long as he wore it for her sake, he would be free from harm. Whether this attention proceeded from a sister's love, or an affection of more tender character, may be doubtful.

His son Thomas accompanied him on this expedition, and on his arriving at Waterford was knighted by Sir William Drewry, the Lord Chief Justice, who died four or five days afterwards. Not finding the Spaniards, he returned to the Channel, where his ship struck on what are termed "The Kentish Knocks," his son being on board with him. The vessel was at last got off, and after being tossed about for several days, got safe to Harwich. Immediately accusations of misconduct were made by his old enemies ; but they were unsuccessful in their object, as Sir John was fully acquitted. He had, however, little rest ; for as soon as this case had been disposed of, Thomas Wyriott, a justice of the peace, but described as a "headie" man, preferred to the queen a petition against Sir John.

The Master of Requests, on inquiry, returned that there were no grounds of complaint; but Wyriott objecting that the Master's decision was unfair and partial, the matter was referred to the Privy Council, who confirmed the Master's report. Wyriott, still dissatisfied, accused in turn the Privy Council of partiality, for which he was consigned to the Marshalsea. He was probably a younger son of the Wyriott family, formerly the owners of Orierton from the time of Henry II, according to Fenton, until it came by marriage into the possession of Sir Hugh Owen. A sister of Harry Wyriott married William Perrot of Scotsborough.

After this affair Sir John returned to Wales, leaving Wyriott in prison until he could find sufficient bail for £200 to answer Sir John in an action of the case. He was also himself bound in £500 for the same purpose. But such was the influence of Sir John's enemies in the Privy Council, that, after his departure, they procured the prisoner's release without these precautions being taken, and letters to be written to the judges of assize at Haverfordwest, to try all questions of Sir John against Wyriott, or of Wyriott against Sir John. On receipt of the letter the judges wrote to Sir John, then lying ill at Carew Castle from the sweating sickness, which was at that time common in the district, requiring him to present himself at Haverfordwest against the sessions; which Sir John, in spite of his illness, did, finding Wyriott there with seventy articles and as many witnesses, against him. The result of the trial was a complete acquittal of Sir John, who complained to the queen of the conduct of his enemies in the Privy Council; which letter the queen received favourably, ordering the Earl of Leicester to ascertain who were the real agents in this business. As for Wyriott, he was arrested upon an action of the case for the articles exhibited, and was sentenced to pay £1,000 damages to Sir John, a very large sum of money in those days. Wyriott being either unable or unwilling to pay the amount, was consigned to the prison at Haverfordwest.

Sir John still continued in the country, receiving communications from the queen's ministers informing him of important matters, and asking his opinion, although he held no office at court. Among his friendly correspondents was Sir Francis Walsingham. He continued to reside in Wales, with occasional visits to the court, for about three or four years, when he was made Lord Deputy of Ireland. During this period he conveyed by deed certain lands, etc., to the town of Haverfordwest. This occurred in 1579. His half-brother, Sir Henry Jones of Abermarlais, forewarned him of the dangers he would incur by acceptance of the office, especially on account of his numerous personal enemies both in Pembroke-shire and the court. Among the former were two gentlemen of standing in the county, and justices of the peace; one of whom was Griffith White of the Henllan family of that name,—the other is not mentioned. These gentlemen charging Sir John before the Privy Council as oppressing his neighbours, and being of such power that no redress for wrongs committed could be obtained from him, were, on failure of proof, committed by the Lords of the Council for slander, and ordered to publicly confess before the judges on circuit. The *History* tells us that Sir John took pity on Griffith White on account of his age, and obtained his release. There was probably another motive (as stated above, p. 33); for not only were the families of Perrot and White connected by more than one intermarriage, but this Griffith White had for his first wife, Sir John's great aunt, Mary, daughter of Sir Owen Perrot; and for his second, Margaret Watkins, great-granddaughter of Sir William Perrot, niece of his first wife Mary, and second cousin of Sir John. His mother also was a Herbert, and therefore connected with the Perrots. He must have been, as described, advanced in age. The close connection of the two families may have had more influence than feelings of compassion with Sir John in procuring his release.

On leaving, his half-brother, Sir Henry Jones, sent a message to bid farewell, saying at the same time that

he should never see him again ; which prophecy was fulfilled by his own death occurring before Sir John's return.

On receiving his commission he returned to Carew Castle (now his principal residence) to arrange his private affairs. While he was there the Earl of Ormonde landed at Milford, and remained some days at Carew. His object in leaving Ireland was to promote his interests at court ; but finding that Sir John was to be Lord Deputy, and thinking that, under such circumstances, he did not need the aid of any friends, he altered his mind, and returned with Sir John. Sir John sailed from Milford Haven, and arrived at Dublin in January 1583. On the 31st day of the same month the queen dated her warrant to the lords justices of Ireland to administer the customary oath and deliver the sword to Sir John. His predecessor, Lord Gray of Wilton, had already left Ireland. On the 4th of April in the same year was issued the queen's warrant setting forth his allowances, which were £100 per month, and a retinue of fifty horse and foot, with the usual pay for men and officers. On the 27th of July, 1585, letters from the queen and Sir Francis Walsingham were sent disapproving of his strict measures, and especially of his journey to the north, on which occasion he divided Ulster into six shires. This act of the queen was apparently the result of misrepresentations of his old enemies. On the 7th of September, 1585, Sir John complains in a letter that no instructions or necessary supplies were sent to him. On the 11th of Nov. 1585, he informs the Privy Council of the loss of Dunluce Castle by treachery, and that he would willingly take steps to recover it, but for want of money, supplies of all kinds, and even credit. No notice seems to have been taken of his application. About the same time a quarrel arose between the Lord President and the Lord Chancellor about the diverting some of the property of St. Patrick's, in Dublin, to the establishment of a university. The Lord Chancellor having granted to his children and kin long

leases of many of the estates, was much opposed to the proceeding; while Loftus, the Archbishop of Dublin, joined in the opposition, and became one of Sir John's most violent enemies. The queen interfered in the quarrel, and reproved the Lord Chancellor, but without much effect, for he continued to oppose and thwart, in every possible manner, the proceedings of his rival.

On the termination of the second parliament, which commenced 25 April, 1586, the Lord President went to the west of Ireland to hear complaints, and perform other necessary duties; soon after which he was recalled to England [and succeeded by Sir William Fitz-William]. He left in 1588, and sailed straight to Carew. Four years afterwards he was arraigned and found guilty of high treason, 17 April, 1592. What is called his last will and testament was dated 3 May, 1592. It is, however, rather a kind of defence and appeal to her majesty's mercy. He trusts that the Earl of Essex may continue to enjoy her majesty's favour, and blesses his son and his daughter and their two little children. This daughter was Dorothy, sister of the earl; and the two children can be none others but Penelope, who married, and Roland or Robert [who died unmarried, probably soon after his grandfather]. Of his other children, legitimate or not, he makes no mention at all. If his object was to excite the queen's compassion by alluding to his children, he would probably only mention those of whose existence the queen was probably aware, and in whom she might take some interest, as the niece and nephew of her favourite Essex, if not as the grandchildren of her own reputed brother.

Sentence of death was passed on the 16th of June, but was not carried into execution, as Sir John died suddenly in the Tower in the following September; nor is it probable that, had he lived, it would have been carried out, as the queen refused to sign the warrant when presented to her. At the time of his condemnation she had called his accusers a "pack of knaves"; and, when she refused to sign the warrant, she gave as

a reason that "he was an honest, faithful subject." All through his troubles with the Privy Council and other enemies she had taken his part, and would, in all probability, have still continued to do so. The speedy restoration of the estates of the family to his son and heir, Sir Thomas, confirms this view of the subject. After his condemnation, Sir John, on his return to the Tower, said with an oath to Sir Owen Hopton, "What! will the queen suffer her *brother* to be offered up a sacrifice to the envy of my strutting adversaries"; so that the relationship between Sir John and the queen must have been so well known that it is almost impossible that Elizabeth could have been ignorant of it, although she might not openly acknowledge it.

Among the bitterest of his enemies in the Privy Council was Sir Christopher Hatton. The cause of this hostility was, as insinuated by Sir Robert Naunton, some satirical remarks of Sir John Perrot on his skill and activity as a dancer. He was a tall and well-favoured man, and thus became a favourite of the queen, although he subsequently fell into disgrace, and died within three years after his opponent, Sir John Perrot. There was, however, probably another reason for this enmity, not noticed by Sir Robert Naunton. Among Sir John's other "love-wives," as they are termed in Welsh genealogies, was Elizabeth, daughter of Sir Christopher Hatton; so that it is not surprising that the father should be the bitter enemy of the man who had seduced his daughter. This circumstance by itself would easily account for the hostility of Sir Christopher, to say nothing of the jealousy and rivalry which must have existed between two such candidates for court favour. Sir John Perrot, moreover, seems to have been somewhat violent and hasty, however well intentioned and honest, in his proceedings; and thus to have made enemies not only at court, but in his own country. The cases of Wyriott and Griffith White have been already noticed. To them may be added that of Rice Davies, Bishop of St. Asaph, who, while holding the bishopric of St. David's, was a

stout opponent of Sir John, at that time a great favourite with the Earl of Leicester. The cause of this opposition is stated to have been some attempt of Sir John Perrot against the bishop's interest. This occurred previously to his being made Lord Deputy of Ireland. (See MS. life of the Bishop in the British Museum.)

According to David Lloyd, in his *State Worthies* (pp. 510-513), "His mortal words were those in the great chamber of Dublin, when the queen sent him some respectful letters after her expostulatory ones, with an intimation of the Spaniard's design." What those words were may be seen in Fenton's *Pembrokeshire* (p. 229); but whether they were or were not inventions of his enemies, David Lloyd describes Hatton as his principal foe. "He was England's professed friend, and Sir Christopher Hatton's professed enemy. He was so like a son of Henry VIII, that he would not be Queen Elizabeth's subject; but Hatton's sly smoothness undermined his open roughness,—the one dancing at court with more success than the other fought in Ireland." David Lloyd as well as Sir Robert Naunton makes no allusion to the daughter of Sir Christopher. He mentions, however, a circumstance omitted by others, namely, that by "a haughty conceit of his extraction he exasperated his noble jury to his condemnation."

On Sir John's last return from Ireland, as already stated, in 1588, he sailed straight to Carew Castle. His stay there must have been short, as he was in London, engaged in preparing for his defence, at least two years before his attainder in 1592. His abode was in the Strand, probably at the house of Sir Thomas Shirley; at least all his plate had been transferred from the country to that gentleman's mansion. An inventory of it exists in the Record Office.

Sir Thomas Shirley was probably a member of the Shirley family of Warwickshire, and may have been the elder son of Sir Francis Shirley, and have died before his father, who was directly succeeded by his grandson George. George died in 1622, and was succeeded by

his son, Sir Henry Shirley, who in 1615 married Dorothy, the younger of the two daughters of the Earl of Essex. To Sir Robert Shirley, as representative of this Dorothy, were granted by Charles II, in 1677, the baronies of Chartley, Bouchier, and Louvaine, which had been in abeyance since the death of the Earl of Essex.

Sir John was at York House in April 1590, whence he dates a letter to Thomas Lloyd and Roger Williams, gentlemen, requiring them to send for William Jones, James Prytherch, or any of his bailiffs in Pembroke-shire and Caermarthenshire, and to make up fifteen hundred pounds. If the rents did not produce that amount, they were to complete the sum from the iron chest at Carew. The money thus collected was to be given to William Jones of Hereford (? Haverford), Henry Michell, and Rice ap Rice, to be conveyed by them to Bristol, and handed over to Mr. Philip Langley. Roger Williams, above mentioned, seems to have been left in charge of all the property at Carew. Rice ap Rhys was of the family of Richardston, and apparently brother of John ap Rhys, who married Jane Perrot, the heiress of Scotsborough, and served as sheriff in 1582.

Another letter to the same purport, was written from the Strand on the 22nd of July 1590, either by Sir John or his son, Sir Thomas, who at least wrote a portion of it. On this occasion £600 or £700 were required, and any deficiency was to be made up from the iron chest. £500 were to be delivered unto Nicholas Perd, gentleman, and factor for Richard Stapares, citizen of London, if it could be procured and forwarded immediately to London, so that it might be heard of before the latter end of the term next following, as certain payments to the queen and others were to be made. These were probably fees or other law charges; the balance of the £600 or £700, after payment of the £500, being reserved for private use.

The first requisition of £1,500, made in April, was speedily complied with without the help of the iron chest; for although the order left London in April, the

full amount was despatched to London in the next month. Considering the value of such a sum at the end of the sixteenth century, it seems an enormous amount to be collected within so short a time, without the aid of a regular post or easy communication. The tenants and debtors were, no doubt, numerous, but they seem to have been good payers; and the agents, Thomas Lloyd and Roger Williams, not idle. In Wales, at least in North Wales, at this period, £40 a year seem to have been to a country squire what it was to Goldsmith's village preacher.

There is also another account of Robert Price, of moneys received and spent in the suit of Sir John Perrot for the recovery of debts due to him, being in the collection of William Jones and Thomas Cannon, and assigned to follow the causes and suits of His Highness Sir John Perrot "by way of process, as well at the Council of Marches as in the common lawe." Dated 11 Oct., 34 Eliz., at Caermarthen.

Fenton suggests that the exchange of lands formerly belonging to the Priory of Haverfordwest, made by the Lord Deputy with Barlow of Slebech, was effected with a view to a future residence at Haroldstone. (See above, p. 14.) The deed which Fenton saw would fix the date of that change. He does not mention where he saw it, but it may have been at Slebech. Sir John was, however, probably the actual possessor of Haroldstone at the time; for at the age of twenty-three the property was given up to him by his stepfather, Sir Thomas Jones, or, as his name is sometimes spelt, Thomas Sir James of Abermarlais, who had been invested with the wardship of his stepson by Henry VIII. The deed, dated 4 Edward VI, witnesses the release of this wardship by Sir Thomas Jones, excepting all rights and titles of dower which Dame Mary had in the estates of her son, to Sir John, on payment of an annuity of £66:13:4, to be paid out of the estates during her life. But inasmuch as Sir Thomas Jones had received certain rents during the minority of Sir John, and also in recompense

for the movable goods which Sir John might claim, Sir Thomas conveys to him all his interest in his two parsonages, called Thomas Becket (perhaps St. Thomas in Haverfordwest) and St. Ishmael's in Haroldstone, with the tithes and lands formerly part of the estate of the late Priory of Haverfordwest. How Sir Thomas Jones became possessed of these parsonages and lands, unless through his wife as connected with Haroldstone, is doubtful. In addition to this surrender, Sir Thomas makes over all the goods remaining in Haroldstone, and undertakes to give up all the letters patent granting part of the lordship of Narberth Castle, Coyderaff, Tenby, and (?) Treggemarshe, within the county of Pembroke, for the purpose of obtaining similar letters granting the same for the lives of Sir John Perrot and his stepfather, reserving to Sir John the power of appointing all under-stewards and other servants. A clause is also added securing to Jane, sister of Sir John, and wife of William Philipps, the payment of her marriage portion to be made by Sir Thomas Jones. Within a few years from this time, and certainly before 1562, Sir John was vice-admiral for the seas around South Wales, and keeper of the queen's gaol in Haverfordwest, as appears by a warrant of the Lord High Admiral, dated July 1562, directing him to forward to London, in chains, a sailor named John Simkins. In the warrant, Haverfordwest is described as "*Herefordensis occidentalis*."

Within ten days after the attainder of Sir John, an inventory, dated 27 April, 1592, was taken of all goods in Carew Castle, under the charge of Roger Williams and John Turner; but there appears to have been some previous inventory, or at least inquiry, made, for notices occur here and there that certain items now inserted were found out since the first view taken by the commissioners.

On the same day, namely April 27, another inventory was taken of his goods and chattels in Caermarthen-shire, consisting of horses, cattle, and sheep. A memorandum is added, to inquire for the inventory of goods

in the castle of Laugharn ; so that Sir John may have occasionally resided there as well as at Carew and Haroldstone.

In the inventory at Carew the iron chest, frequently mentioned in the correspondence, was valued at 40s. It is evident, from some of the items, that Sir John did not complete the building, for mention is made of deal boards (by estimation six hundred) provided for the dining chamber of the new building at Carew, about twelve feet long, and worth 8*d.* a piece. "Item in the new lodgings tymber red (ready) framed for some particions there, supposed to be worth xls." Opposite to these two items it is noted, "not valued, being appointed for y^e building"; "not valued for y^e cause aforesaid." Another item "not valued, being appointed for the building," was the glass intended for the new windows. "Item there is in a chamber, under lock and key, kept by the glazier of Tewkesbury, as much glasse ready to set upp as will glace all the windows of the newe buildings (saving for casements only), which glass conteyneth by estimation () foote."

His armour, consisting of various pieces, valued at £4:13:4, was at this time in the custody of Mr. Edward Maxe of the town of Haverfordwest.

Next occurs a note of "such goods as were lent George Devorax, Esquier, at the funeral of Mr. Walter Devorax, by Roger Williams, late servant of Sir John Perrot, Knight."

After the statement of the various items of this loan occurs a memorandum that her majesty's commissioners finding it a hard matter to distinguish the said goods from Mr. Devorax's own goods, did forbear to search his house, but sent for some of his servants, who deposed that most of the goods were carried to his house in Staffordshire ; and after in a letter from himself, dated 24 Sept. 1592, he confirms the statement of the servants, and offers to buy them or deliver them up to the commissioners. The house alluded to was probably Lamphey.

An account was also taken 27 Sept. 1592, of the

mares and sucking colts in the East Marsh at Laugharn. Most, however, of those returned have the name of Sir Thomas Perrot prefixed. There is also a note of young mares set forth (1589) to divers persons, Sir John to have the horse colts, and the keepers the mare colts. Two mares were set with Hugh Butler of Johnson, probably the person who married his illegitimate daughter by Elizabeth Hatton. One mare was with William Phillips of Picton, who was probably his brother-in-law, for his sister Jane married William Phillips of that place. The fourth mare was let to Mr. Thomas Voyell (Voyle or Voel) of Fylbridge, who was more distantly connected with the family. One of the family, John Voyle, was on the jury at Haverfordwest at the inquisition of the 26th of September.

An inquisition was held at Haverford Castle on the 26th of Sept., 34 Eliz., before Thomas Hanbury, Esq., one of the auditors of the Court of Exchequer; Robert Davye, Esq., receiver-general of the queen's revenue in South Wales; Richard Grafton, Esq.; George Owen, Esq.; Alban Stepneth, Esq.; Thomas Revell, Esq.; in virtue of the queen's commission issued 4 July, 34 Elizabeth, to inquire into the possessions of Sir John Perrot. The jury consisted of—Thomas Bowen of Robeston; John Bowen Ychan; John Lloyd of Hendre, William Bowen of Melyney, Thomas John Vaughan of Pontfaen, Henry Morgan of Hoaton, John Barret of Gelysewick, John Voyle of Philbeche, Henry Bowen of Upton, Henry ap William, of Manernawen, Thomas Marloe of Newgall, Maurice Hourde of Crondale, James Othewater of Kilgwyne, John Bradshaw of Moylegrove, David Boulton of Boulton Hill, John Tasker, William Kettle of Prendergast, John Rosunt de Gosheston, Edward Cooper. All the above are termed gentlemen.

The result of the inquisition was, that on the 18th day of April last Sir John Perrot was possessed of a devise from the queen, dated 16 March in the eighteenth of her reign, of divers lands, etc., in Cocheland, Est Williamston, and (?) Stepes. The lease was for twenty-

one years, and the rent £4:12. There was also found a similar grant, dated 6 May 33 Eliz., for lands, etc., in Sageston, Crosseley, Snelton, Yarboston, Pincheston, Milton, together with the corn mills, for the same period of twenty-one years, and rent of £19:14:11. Also a grant dated 16 Dec. 19 Eliz., of lands, part of the lordship of Haverfordwest, in Rowse, at a rent of £4:1:4. Also a grant dated January 26 Eliz. (the day of the month omitted) of the rectory of Lamerston, the grange of Cooksey, and land lately in the holding of Thomas Voughler and John Higden, being portion of the lands called Maudlens. The rents were 20s. for the rectory, and 7s. 6d. for the grange of Cooksey and the land mentioned. Mention is also made of another grant for a term not then expired (but no date is given) of certain crown rents from Ayard Hill, *alias* Eylardes Hill, in the county of Pembroke, from tenants of a carucate of land in the holding of John Richards, and part of the manor of Lewelston, of which a conveyance was made by Maurice Walters to Sir John Perrot. The rent was £3. The jury also found that the rents and profits of all the foregoing grants, due from the 27th day of April up to the day of the inquisition, had been received by Sir John Perrot or his agents.

On the 22nd day of June in the same year (1592), a warrant was issued from the Lord High Treasurer and Chancellor of the Exchequer (John Fortescue) to Edward Donne, Alban Stepneth, Esquires, Charles Vaughan and Thomas Woodford, the queen's commissioners, to deal with the goods of John Perrot. The record (1592) consists of sixteen sheets of paper, four of them blank, with schedules attached, in one of which mention is made of the parsonage of Lanstephan.

Among the other Perrot records is a book of eighty leaves (but without date), in good condition, setting forth the possessions of Sir John after his attainder. They were—the moiety of Jeffreston; the manors of Carew, Haroldstone, Benton, Walwyn's Castle; the lordships of Hether Hill; the manors of Knowlton, Robes-

ton, the Dale, and (?) Hobton; the manors of Great Honibrogh, Skyviock, Woodstock, Ableston, and others; (?) Renaston, Castle Bighe; lands in Kemaes. A copy of the rent-roll of the Kemaes property (5738) has been preserved. It is dated 30 Elizabeth. There were rents and lands in St. Dogmael, Nevern, Newport and other places. The gross rental, including the value of the capons and hens, was £34 : 17. The gross number of capons was twenty-nine at 6*d.* each; that of the hens, fifty at 4*d.* each.

There is another document, consisting of two leaves of paper, dated Haverfordwest, 7 Sept. 1591 (33 Eliz.) setting forth part of the possessions of Sir John Perrot, knight, purchased of Sir Thomas Jones, knight, namely half the manor of Nangle, ditto of Castlemartin, Pwllcrochan, Rhoscrowther, Cöcksey (a parcel of land, late the property of Dawes); Lynney in Castlemartin, purchased of Nicholas Dawes; Williamston, purchased also of Nicholas Dawes. The above document appears to have been some account, as various sums are stated with which the accountants charge themselves.

The first wife of Sir John Perrot was Ann, daughter of Sir Thomas Cheyney of Thurland in Kent, and father of Henry Lord Cheyney. The only issue of this marriage was Sir Thomas. By his second wife, Jane, daughter of Sir Lewis Polart, he had: 1, William; 2, Lettys; 3, Ann. Jane Polart, or more properly Pollard or Polard, was the daughter of Sir Lewis Pollard and Jane Prust, daughter of Hugh Prust of Thorney, Devonshire. The father of Lewis was Hugh Pollard. The sister of Jane Pollard was Frances, wife of John Wogan, but of which branch of that family is not stated. In L. Dŵnn (vol. i, p. 246) mention is made of Elizabeth, daughter of Sir John Perrot, and wife of Alban Lloyd of the family of Hendref.

His illegitimate children were—1, by Sybil Jones of Radnorshire, Sir James Perrot; and a daughter, who became the wife of David Morgan, described as a gentleman: 2, by Elizabeth, daughter of Sir Christopher

Hatton, a daughter called also Elizabeth, who married Hugh Butler of Johnston.

It is somewhat remarkable that Sir Thomas Cheyney, the father-in-law of the Lord Deputy, was a colleague of Richard Perrot as bailiff and verger of Sandwich in 1563. It has been already stated that the Kentish family of this name is connected, in Philpot's *Stemmata* with the Haroldstone family—a connection unconfirmed by any Welsh record, and which at present must be considered as extremely doubtful.

His son, William, by his second wife, Jane Polart, died at St. Thomas Court, near Dublin, 8 July, 1597, and was buried in Christ Church, on the south side of the choir, and at the east end of the Kildare Chapel. This appears from the original pedigree on wood belonging to Mr. Bransby Francis of Norwich. He is thought to have died unmarried.

His daughter Lettice was thrice married. Her first husband was Roland Lacharn, to whom she was distantly related; Alice Lacharn, of the same family, having been the wife of Robert or Roland Perrot, who probably belongs to the Scotsborough line.

The marriage settlement, which is among the public records, is dated 29 May, 1584. The contracting parties on the one side are, the Lord Deputy, his son Thomas, and his half-brother Harry Jones, already mentioned as evincing such regard for Sir John; and on the other side, Rowland Lacharn of St. Bride's. The witnesses on the indorsement are, Thomas Walters, Hugh Owen, Maurice Connor, and Christopher Baynebridge. A long list of the various estates of Rowland Lacharn are recited in the body of the indentures. By this marriage she had a son John, who married Jane daughter of Sir Hugh Owen of Orielton.

The second husband of Lettice was Walter Vaughan of St. Bride's, by whom she had only two daughters, Jane and Elizabeth.

Her third husband was Arthur Chichester, Baron of Belfast and Lord Deputy of Ireland. The only issue

of this marriage was an infant born in October 1606, which lived little more than a month, and was buried in St. Nicholas Church at Carrickfergus that year. The mother may have died about the same time. She was, at least, buried in the same grave. Her husband died in London in 1625, and his body was removed to Carrickfergus, to lie with those of his wife and son. At his funeral the third and fourth bannerolles were those of Perrot and Bouchier.

The third daughter, Ann, was the wife of John Philips, the son of Morgan, who succeeded to the Picton estate after his brother William, who had married Jane, the sister of the Lord Deputy.

Elizabeth, as stated above, is said to have been a daughter of Sir John Perrot, and to have married Alban Llwyd; but as the name does not occur in the various Perrot genealogies, we must either set it down as an error, or she may have been an illegitimate daughter; and perhaps the daughter of Elizabeth Hatton, whose name was Elizabeth, and who may have married twice; Hugh Butler being her first husband, and Alban Llwyd the second.

In the pedigree of Walter Vaughan, as given in L. Dwnn, the mother of Lettice is described as the "love-wife" or mistress of Sir John. This appears to be the only instance in which she is so termed. She is called the second wife (L. Dwnn, vol. i, p. 90), and is thus distinguished from his mistresses recorded in the same page. The statement, therefore, in the Vaughan pedigree may be considered an error.

Of the illegitimate children, the eldest was Sir James Perrot, who married Mary, daughter of Robert Ashfield, Esq., of the parish of Chesham in Buckinghamshire. His name stands first on the list of burgesses, according to the new charter of James I. He was born in 1571, and died at Haroldstone in 1636. He was a Burgess in Parliament on several occasions, and was reckoned by King James among the ill-tempered spirits. He was a man of literary character, and the author of the *Life and*

Character of Philip Sidney and several other works. (See Williams' *Dictionary of Eminent Welshmen*.) How he became possessed of Haroldstone is not known. It was, however, certainly his property, and left by him to Sir Herbert Perrot; not on account of any blood relationship, but from similarity of name. This circumstance (already alluded to at p. 18) is also mentioned in the Pembrokeshire pedigrees of Sir Thomas Phillipps.

The certificate of his death is in the College of Heralds, and has been kindly communicated by Thomas William King, Esq., York Herald.

"The right worshipping Sir James Perrott, Knight, departed this mortall life the fourth day of february 1636, and was interred in the parish church of St. Maries, in the towne and county of Haverfordwest. He was naturall sonne to Sir John Perrott, Knight, sometyme Lord Deputye of the kingdome of Ireland. The defunct intermarried with Mary, daughter to Robert Ashfeild, Esquier, of the parrish of Chesham in the county of Buckingham, and died without yssue.

"This Certificate was taken by Thomas Owen, Gent., the xxjst day of January 1637, and testified to be true by the subscription of David Gwynne, Gent., one of y^e executors to the said defunct.

"DAVID GWYNNE."

He was buried on the south side of the chancel, not far from the east end. The gravestone bearing his name and arms, and those of his wife, was to be seen in 1836,¹ but it has since been removed. Near this stone was also that of James, second son of Sir Herbert Perrot.

The quarterings of Sir John Perrot, according to L. Dwnn, are: 1, Wolf, *argent*, three wolves passant *gules*; 2, Guy de Brian; 3, Castleton; 4, Howell of Woodstock; 5, Malefant; 6, Picton; 7, Harold; 8, Moelyn Mawr of Builth, three lions passant *sable* (?); 9, Joyce of Prendergast; 10, a lion *sable*, spotted *ermine* (?); 11, *argent*, on a bend three leopards' heads of the first

¹ There was formerly also in St. Mary's Church this inscription: "Orate pro anima Henrici Wogan et Elizabethæ uxoris ejus." In the window also of Slebech Church were the arms of Wogan impaling

(tincture of bend not given); 12, *azure*, a ballista *or*. L. Dwnn and others copying him were puzzled with this last bearing, and called it a figure of 4. What name it represents is not known.

The arms of Cheyney are, *ermine*, on a bend *sable* three martlets *or*.



The wife of SIR THOMAS PERROT was Dorothy, daughter of Walter Devereux, Earl of Essex, and sister of Robert, the unfortunate favourite of Queen Elizabeth. The marriage took place in 1583, at Broxbourne in Hertfordshire, under extraordinary and mysterious circumstances, an account of which will be found in Strype's *Life of Bishop Aylmer*. This event seems to have taken place during his father's absence in Ireland, who arrived in that country to enter on his duty as lord lieutenant in the January of that year. It will be remembered that he had accompanied his father in his voyage to the coasts of Ireland, for the purpose of intercepting the Spanish fleet; on which occasion he received the honour of knighthood from Sir William Drewry, Lord Chief Justice of Ireland, at Waterford. He was probably not unknown at the court of Queen Elizabeth; for Nicholls, in his *Progresses of Elizabeth* (vol. ii, p. 319), informs us "that Sir Thomas Perrot and Master Cooke were both in like armour, beset with apples and fruits; the one

those of Joyce, being those of Sir John Wogan, of Wiston, and Jane Joyce, of Prendergast, the parents of that Sir Henry Wogan whose daughter married Sir William Perrot. In Wiston Church, about thirty years ago, were at least one altar-tomb with the arms of Wogan, about the latter part of the seventeenth century.

signifying Adam, and the other Eve, who had hair hung all down his helmet." This piece of fantastic extravagance occurred in the Tilt Yard, 1581.

Henry Earl of Pembroke, 9 April, Eliz. 29 (1586), appointed his kinsman, Sir Thomas Perrot, and George Owen of Cemaes, to be two deputies within the county, joining with them the mayor of Haverfordwest for the town and county of that name. Sir Thomas continued in office until the troubles of his father, when, by means of Christopher Hatton, he and his colleague, George Owen, were displaced in 1590, and Sir Edward Stradling, Sir William Herbert, Thomas Mansell, and Richard Basset, were appointed. Five years after this, and perhaps owing to the death of Christopher Hatton (which took place about that time), Sir John Wogan, George Owen, Thomas Revell, and Francis Meyrick, succeeded, and continued in office until 1600, when the Earl of Pembroke died. Two years after this event (44 Eliz.), William Wogan, George Owen, and Alban Stepneth, were the deputies.

Sir Thomas was in London, as appears by his letter, the year or two preceding his father's death, and assisting him in his troubles. The forfeited estates were returned to him the same year as that of his father's death, which took place in September 1592. The date of his own death has not yet been ascertained; but he does not appear to have long survived his father. The Perrot pedigree, already mentioned as given in Burke, states that a patent of baronetcy was granted to him on the 29th of June, 1611, and that he died before it was completed; but the whole of this pedigree is such a compound of fiction and blunders that any of its statements must be considered as of very doubtful accuracy.

It is from the same authority that we learn that Sir Thomas Perrot had a second daughter, Dorothy, who married her cousin, James Perrot, of Wellington in Herefordshire. The cousinship is manufactured as follows. From the marriage of Sir Thomas Perrot and Mary Barclay came two sons,—the elder, Sir John, the

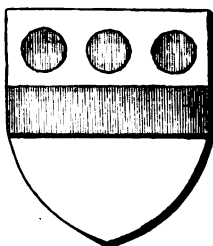
Lord Deputy; and the younger one named Owen, who became the grandfather of this James Perrot of Wellington; who, if this Owen was really the brother of Sir John, would be the second cousin of his wife Dorothy. But we have already seen the illegitimate son of Sir John repudiating all blood connexion with this Herefordshire family; while all the best pedigrees, without exception, which give the names of the daughters and younger sons, ignore the existence of this pretended Owen. Nor is the name of Dorothy, as daughter of Sir Thomas Perrot, given anywhere but in this fancy genealogy. Penelope is always termed the sole daughter and heir of her father, Sir Thomas. These statements of the various collections are confirmed by the fragment of an inscription built into the wall of a farmhouse at Letherington, Suffolk: "Dame Penelope his wife, sole daughter and heir of Sir Thomas Perrot, knight, and of the Lady Dorothe his wife, after Countesse of Northumberland; which Lady Dorothe was daughter of Walter Earl of Essex and of the Lady Lettuce his wife, first Countesse of Essex and afterwards of Leicester." It may be, therefore, considered certain that Dorothy was not at least the legitimate daughter of Sir Thomas. She may have been an illegitimate daughter, but there is no indication even of such a fact, and it would probably have been mentioned, if it had any existence except in the imagination of the fabricator of the genealogy. The name of Dorothy, being that of Sir Thomas Perrot's wife, is in itself suspicious; as the most likely one to be selected in making out the connexion. Allusion has been already made to the will of the Lord Deputy, in which he commends to the queen's grace the *two* young children of his son Sir Thomas. These children were Penelope and Roland,—or, according to some accounts, Robert,—the latter of whom must have died unmarried, and probably young, as Penelope, at the time of her marriage, is called the sole heir of her father. (Appendix.)

Penelope married twice,—firstly, William Lewis; and secondly, Sir Robert Naunton, Secretary of State to

James I, and the author of *Fragmenta Regalia*. He died 1634-5. In the posthumous memoirs of Sir Robert are given the twenty-five quarterings of the Perrot coat; many of which are, however, incorrect.

On the death of Sir Thomas Perrot, his widow, Dorothy, married Henry the ninth Earl of Northumberland. The issue of this marriage were—1, Dorothy, the wife of Robert Sidney, second Earl of Leicester, and the mother of Algernon Sidney the patriot; 2, Lucy, the wife of James Hay, Earl of Carlisle, and the mother of two sons, Algernon and Henry. Henry, the ninth Earl of Northumberland, died 5 Nov. 1632.

The arms of Devereux are, *argent a fess gules*; in chief three torteaux.



The fragmentary inscription at Letheringham, above mentioned, was a portion of the Naunton monument in the old parish church of that place, which, with all its curious monuments, was destroyed in 1780. A few other fragments have been preserved: among them the legs of Sir Robert Naunton and the head and shoulders of his wife Penelope. Drawings of these two last are given in the memoirs of Sir Robert Naunton (London, 1814), which, if correct representations, give a curious specimen of the taste and execution of that time, at least as regards Penelope. By the inscription on the original monument, which was copied previous to its destruction, she appears to have been buried with her first, and not her second, husband. Letheringham was the favourite residence of Sir R. Naunton, but has long since been destroyed.

(To be continued.)

NOTES ON THE ANTIQUITIES AND ETYMOLOGY OF EGLWYSEG, DENBIGHSHIRE.

THIS district may be regarded as one of peculiar interest in itself; a most beautiful and romantic valley at the very *vestibulum ipsum—primis in faucibus*—of Wales—nothing comparable with it between there and Switzerland: miles of precipice broken into vast distinct natural fortresses, with range above range of bastions and terraces, and with probably very ancient names. Craig Bensyth, the Rock of the Cave (Craig yr Ogov), the Three Leaps of the Cat (Tair Naid y Gath—perhaps a wild cat hunted of yore), Arthur's Rock (Craig Arthur), the Maiden's Rock (Craig y Vorwyn); and, at the end of a wild and deep ravine, the Devil's Rock (Craig y Cythreul). Another deep ravine, rocky and wooded, at the head of the valley, is called Nant yr Ellyll (the Demon's Dell). At the back of the head of the valley rises the lofty mountain Cynr y Brain, nearly 2000 feet. The western side of the valley, opposite the rocks, is richly wooded. One of the woods is 500 acres. The manor consists of several thousand acres. Sir W. W. Wynn and Mr. Jones of Llanerchrugog Hall are the owners of very nearly the whole, in about equal proportions. It was one of the ancient royal demesnes,¹ and, together with Treiddŷn, became the possession of Cynric Evell, son of Madoc ab Meredydd, Prince of Powys, in 1160; and had been inherited, through heiresses, from Eliseg, to whom the neighbouring pillar was erected in the ninth (not "sixth") century by Cyngen ("Concenn" on the pillar, according to the received transcript, Ussher's?), who was slain in Rome A.D. 850 (*Brut y Tywysogion*). Besides Dinas Bran (which stands in so remarkable a position, guarding the eastern passes into the valley) and Valle Crucis Abbey, founded A.D. 1200 by Madoc ab Gryffydd Maelor, nephew of Cynric Evell, lord of

¹ See "Tenures of Lands," *Arch. Camb.*, April 1862.

Eglwyseg, several archæological *notanda* occur in the topography of Eglwyseg. A ravine dividing Tair Naid y Gath from Craig yr Ogov is called Nant yr hên Castell; the supposed site of "the Old Castle" has been pointed out to me. Is any such castle to be identified in history? A wood near the old house, Pant Glas, alluded to by Pennant as the residence of "Y Cneifiwr Glas" in the civil war, is called Llwyn Caer Nant; there seem to be traces of the Caer on the wooded hill. On the brink of the rocks nearer Llangollen is a considerable and very distinct unopened tumulus. On the mountain, about a mile from Eglwyseg Manor House, in the direction of Llanerchrugog Hall, four miles distant, is a carn, the stones of which have been displaced so as to expose the large one covering the grave. About half a mile north of this carn is another (also among the heather, and also unnoticed on the Ordnance map), the cist-vaen of which has been, and remains, opened.

The old manor house (buried among rocks and woods, and standing close to the confluence of two streams—a situation which has been remarked, I think by Whitaker, as commonly that of an ancient British chieftain's house) is Elizabethan, black and white, and gabled; but part of it, in which is a round-arched stone window, is, I conceive, much older. I often spend long (but they always seem short) summer days there, and have constantly haunted those crags and dells ever since I was a child. Large plantations (chiefly oak, yew, and pines) are now rising among the rocks and on the hill-sides, behind and around the old house. On Cevn y Vedw, the highest part of the mountains which are bounded by the rocks, are the ancient earthworks described by Lady Marshall in the *Arch. Camb.*

The manor of Eglwyseg extends nearly as far as the great pass Bwlch Rhiwvelyn, where, according to Llowarch Hên (?), his best and bravest son, the warrior Gwell, lies buried.

"Bedd Gwell yn Rhiw velyn,
Bedd Sawyl yn Llan Gollen."

I may remark that the ancient lords of Yale (Iâl), the Hundred in which this manor is situate, claimed descent through Llewelyn Aurdorchog ("Leolinus Torquatus") from Llowarch Hên. Bodidris, in the adjoining parish of Llandegla, was the seat of Idris ab Llewelyn Aurdorchog. Cevn du, where Glyndwr had a fortalice (Leland) is still nearer.

There is a local tradition that "Prince Llewelyn" (qy., which Llewelyn?) lay hidden in a cave in the rocks near Eglwyseg Manor House (Plas Ucha—the "Higher Hall").

"Eglwyseg," the name now most commonly used, might, of course, be simply the adjective "eglwysig," derived from "eglwys," a church, and mean, "halloved, sanctified, solemn; belonging to, or of a church" (Owen Pughe, *Dict.*); and the neighbouring abbey might be regarded as the church, and it is probable that some of the lands in the manor of Eglwyseg were dedicated to that church. This obvious and *prima facie* plausible etymology is, however, clearly quite untenable. Eglwyseg is merely a short and corrupt popular form of the fuller and more ancient name, Eglwysegle, which is still in use on the spot, as the Welsh name. The farm nearest to the manor house is indiscriminately called Ty Ucha and Eglwysegle. In a family pedigree (traced up to the princes of Powys) at Llanerchrugog Hall—date about 1630—it is spelt Eglwys Egle. It is sometimes spelt Eglwys Eagle. It is pronounced Eglwysegl, without a final vowel; this bears upon the true etymon.

The manor is sometimes "the manor of Eglwyseg," sometimes "the manor of Llanegwest," or "Llanegwestl." "Llanegwest" is of course merely "Llanegwestl" short. Now, Llanegwest, or more properly Llanegwestl, is the well-known Welsh name of Valle Crucis. It is Llanegwestl in the Cywydd of Gutto'r Glyn (Iolo MSS.), in which the bard requests the loan of the Greal for the abbot of Llanegwestl. Leland spells it in three or four different ways in the same

page (see Hearne) LLanegwhiste, LLaneg Whist, LLaneghwiste, etc.

We know the "Llan" well enough. What is the "Egwestl"? A saint, no doubt; but where do you find any Saint Egwestl?

In King Pebiau's¹ Grant of the manor of Garthbenni (*Liber Landavensis*), I find as witnesses Dubricius, *Arwystyl* (*Arguistil*), etc. In the Grant of Lann Cerniu (*ibid.*), *Elwystyl* (*Elgistil*), Junabui, Cynfarwy, etc. In the Grants of Lann Junabui and Cum Barruc (*ibid.*) *Arwystyl* (*Arguistil*), Junabui, Cynfarwy, etc. Not to multiply instances, I remark that I do not find *Arwystyl* and *Elwystyl* together, while I find them in the same juxtaposition to the other names, Junabui, Cynfarwy, etc., and I infer that they are the same name (instances of greater variations will readily occur), and I have no doubt of the identity of *Elwystyl*, *Elgystyl*, *Elgistus*, (*Lib. Landav.* pp. 155, 413) with Egwestl, Egwest.

I therefore consider that *Arwystl* (Aristobulus), as to whom see Rees's *Welsh Saints* or the *Enwogion Cymru*, or any other common book, is the Egwestl of Valle Crucis and of the Vale of Eglwyseg. I once, for a moment, thought that *Eliseg* might be the *eponymus* (Pennant writes about the *Glisseg* rocks). It also occurred to me that Eglwys Egle might, by an elision, such as that in *Llanarmon*, if *Llanarmon* is *Llan Garmôn*,² be *Eglwys Tegla*, and that *Tegla* (*Thecla*) the lady-saint of the adjoining parish of *Llandegla*, might have had a church or chapel in this valley, but that idea is equally inadmissible.

A. B.

¹ See Dr. Guest's essay in *Arch. Journ.*, reprinted in *Arch. Camb.*, Oct. 1861, as to Pebiau, who lived in the sixth century.

² See Miss Emily Williams (now Mrs. John Price) on Saint Garmôn, in *Arch. Camb.*



CIRCLE AT ABER, CAERNARVONSHIRE.



CIRCLE AT ABER, CAERNARVONSHIRE.

NOTES OF ANTIQUITIES IN NORTH WALES.

CIRCLES AT ABER, CAERNARVONSHIRE.

DURING a day's visit, in the month of August 1864, to the beautiful Aber valley, near Penmaen Mawr, a kind friend, to whom the spot was familiar, called my attention to the remains of two stone-circles of much interest, as each contains a larger stone within its circumference, indicating the former existence of some structural arrangement.

The first (No. 1) stands on a steppe, or piece of table-land, on the mountain side, to the east of the waterfall. It measures eighteen feet in diameter, and is formed of stones averaging from a foot to eighteen inches in height, and nine inches apart. The number originally was probably about thirty. Some have been removed. The stone within (five feet in length) now lies partly in a pit, evidently dug for the purpose of demolition. Whether it stood alone, or with others formed a kistvaen, there is no evidence to shew.

Fifty-five yards to the south there appears to have been a small barrow, and traces of a larger circle exist two hundred yards to the north.

The other circle (No. 2), situated on comparatively low ground, within three or four hundred yards of the waterfall—being thickly overgrown with brambles and tall weeds, is perhaps by most visitors passed unnoticed. This example seems to have had an inner and an outer wall, for the remaining portions more resemble dry stone-building than the ordinary mode of pillars set erect: indeed, the inner structure still has two courses in some parts, the stones very rudely placed, but retaining their position sufficiently well to indicate something of the design of the builders. The diameter of this circle measures about six yards, and it does not appear to have been constructed in the centre of the outer one,

so as to form concentric rings; for, whilst on the south side it is but a few feet from the outer fence, on the north the distance is eleven yards. Within the inner circle, but not in its centre, stands a stone six feet in height.

Boscawen-ûn circle, in Cornwall, of much greater dimensions than those at Aber, has also within its circumference, near its centre, a large pillar, now in a slanting position.

There are several small barrows here and there along the river's banks between the circle last described and the great tumulus near Aber Bridge.

J. T. BLIGHT.

Penzance. January 1865.

ON THE RACE AND LANGUAGE OF THE PICTS.

In endeavouring to determine the ethnological position of any people who, like the Picts, once existed as a distinctive element in the population of the country, but who have left no living representative to bear witness to their characteristics, there are three sources of information to which we may resort.

There is, *first*, the evidence of writers contemporaneous with their existence as a known and distinct people, as to the particular race among the inhabitants of the country to which they belonged, or as to the existence among them of a living tradition of their origin. There is, *secondly*, the evidence afforded by an analysis of such remains of their language as may have come down to us, indicating its philological relation to the languages spoken by the other races in the country; and there is, *thirdly*, the inference to be derived from the topography of the districts which they are known to have occupied.

The evidence afforded by these three sources of information does not always correspond; and it is neces-

sary carefully to discriminate between them in their bearing upon each other, and upon the problem to be solved.

Where a people remains unmixed in race, and has retained the spoken language originally peculiar to them, unmodified by foreign influences, and where that people has always formed the sole inhabitants of the districts occupied by them, the evidence afforded by each of these sources of information may be expected exactly to reflect the conclusions of the others. The traditions of the people, and the statements of contemporary writers, will refer them to a race speaking a language similar to their own; and the vocables which enter into the topography of the districts occupied by them will manifestly belong to the same original language. But where such a people forms merely one element in the population of a country made up of different races, and is not protected from foreign influences by any peculiar combination of physical, social, and political obstacles, this is rarely found to be the case, and the original harmony of race, language, and topography, soon ceases to be preserved in its integrity. Amid the clash of contending races, and the struggle for supremacy on the one hand, or for existence on the other, this condition suffers great modification. The race may remain pure and unmixed, and yet the language may suffer great modification from the influence of others. A part of the people may retain the old language, another part may have adopted the language of a people who have subjugated them; and the language of a third part may have become mixed with, or assimilated to, that of a neighbouring people speaking a kindred though not an identical dialect, through contact with them, or from the gradual spread of the one race into the territories of the other.

On the other hand, the people may have ceased to be a homogeneous race, from other races being intermingled with them; or a common name may have been applied to a combination of tribes originally distinct, but politically connected; and yet the language of one of these

tribes may have spread over the whole nation, or a form of the spoken language may have been adopted as the medium of official intercourse, or selected for the purpose of conveying the knowledge of Christianity, and become the vehicle of instruction and civilisation ; and the remains of the language which have come down to us, and with which we have to deal, may represent this form, or the written speech, only.

The topography, too, of the districts occupied by them may have retained unmixed the vocables of the language spoken by its earliest inhabitants ; or it may have received the impress of foreign invading or immigrating races who may have, from time to time, occupied a part of the country, or have permanently succeeded the race in question ; or it may have retained names which belong to the language of a still older and more primitive people who may have preceded them.

It is necessary, therefore, in endeavouring to ascertain the ethnological position of a people long since passed away, to look separately at these three sources of information, and to weigh well their bearing upon each other, and upon the race to which the people belonged. The Picts unquestionably existed as a known people, and as an independent nation possessing a political organisation and a known language, till the middle of the ninth century. From that date till the twelfth century the name of Picts is known as the denomination of one element in a population formed of different races, but combined into one monarchy, and had no independent existence. After the twelfth century the name disappears as applied to, or borne by, any portion of the population of Scotland. Bede, who wrote prior to the ninth century and during the first period, has the following passage: "Hæc (*i.e.*, Britannia) in præsentī juxta numerum librorum quibus lex divina scripta est quinque gentium linguis unam eandemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur Anglorum, videlicet, Brittonum, Scottorum, Pictorum et Latinorum quæ meditatione Scripturarum

cæteris omnibus est facta communis." In another place he says of Oswald, King of Northumbria: "Denique omnes nationes et provincias Britanniae quæ in quatuor linguas, id est, Brittonum, Pictorum, Scottorum et Anglorum divisæ sunt, in ditione accepit;" and afterwards, in narrating the letter written by Ceolfrid, Abbot of Jarrow in Northumberland, to Naiton: "Rex Pictorum qui septentrionales Britanniae plagas inhabitant" in the year 710, that is, during his own lifetime; he says, "Hæc epistola cum præsentente rege Naitono multisque viris doctoribus esset lecta ac diligenter ab his qui intelligere poterant in linguam ejus propriam interpretata." Henry of Huntingdon, who wrote about 1135, and therefore in the second period, repeats the statement of Bede: "Quinque autem linguis utitur Britannia, Brittonum, videlicet, Anglorum, Scottorum, Pictorum, et Latinorum quæ doctrina Scripturarum cæteris omnibus est facta communis," but adds this qualification: "quamvis Picti jam videantur deleti et lingua eorum ita omnino destructa ut jam fabula videatur quod in veterum scriptis eorum mentio invenitur."

Bede, therefore, knew of the Picts as an existing people, and of a language termed the Pictish, and, in his own day, tells of a letter translated into it as the language of the kingdom of Naiton or Nectan, and when Henry of Huntingdon wrote, the people and their language had apparently so entirely passed away that it appeared like a fable that any kingdom of the Picts, and any such language, had ever existed.

It seems strange that Henry of Huntingdon should have made this statement almost in the very year in which the Picts, as a body, formed an entire division of the Scottish army at the Battle of the Standard, and when Reginald of Durham, in the same century, refers to their language as then spoken at Kirkcudbright in Galloway; but the truth is, that, notwithstanding the language of Henry of Huntingdon, neither the people nor their language may, in point of fact, have ceased

to exist in Scotland, the one as an element in the conglomerate of different races which composed the population of the monarchy, and the other as the *patois* of a district; nor does it follow, from the language of Bede, that the Picts must of necessity have been a different race, and their language a different language from any of the other peoples and languages enumerated in the same passage.

What, then, did Bede and Henry of Huntingdon mean when the former enumerated the Pictish as a separate and distinct language, and the latter said that this people and language were destroyed, while it is evident that large bodies of the people remained, and that a language called the Pictish was still spoken by some portion of the inhabitants of the country.

If the language referred to by Bede was the spoken language of a people of unmixed race, possessing but one common form of speech, then these statements certainly imply that it was something distinct as a language from that of the Angles, Scots, or Britons, and that in Henry's time the people called the Picts had been either entirely extirpated, or so completely subjugated, that all distinctive character had been lost, and that they now spoke the language of their conquerors. If, however, the Picts were a people consisting of various tribes, politically combined into one nation, and the language referred to was that form of language adopted as the medium through which they had been instructed in knowledge, and in which all public affairs were carried on, then this by no means follows. Such a language might have perished when the kingdom was destroyed. It may have been merely a different form of a language analogous either to that of the Angles or Scots or Britons, and the spoken language of the Pictish tribes, or of some of them, may have remained as the vernacular dialect of those who survived the revolution which destroyed their independence.

The language, referred to by Bede and Henry of Huntingdon, was a cultivated, or literary language,

which had been brought under the trammels of written forms. It was a language in which the word of God was studied, and we know how the dialect selected for the teaching of the Christian Church becomes elevated above the spoken dialects into a fixed standard for the whole nation. It was a language into which Ceolfred's letter was translated by the "Viri doctores" of the court, and it was this same language which is stated to have ceased to exist in Henry's time.

Its position, in this respect, is analogous to the German literary language, technically called New High German. Like the Celtic, the German spoken dialects fall into two classes, which are usually called High German and Low German. The differences between them are not so broad or so vital as those between the two types of the Celtic, the Gaelic, and the Cymric dialects, and they are more of a geographical than of a philological character. Grimm remarks this when he says that language is susceptible of a physical as well as an intellectual influence, and, though its principal elements remain the same, is, by long residence in mountains, woods, plains, or sea-coast differently toned, so as to form separate subordinate dialects. "All experience shows," says he, "that the mountain air makes the sounds sharp and rough; the plain, soft and smooth. On the Alps the tendency is to diphthongs and aspirates; on the plain to narrow and thin vowels, and to *medie* and *tenués* among the consonants." The former represents the High German dialects; the latter the Low. The written language, however, or the literary German, is not identic with any one spoken dialect; it approaches more nearly to the High than to the Low German, but it is, in fact, an independent form of the language, the creation, in a sense, of Martin Luther, who, with the view of making his translation of the Bible adapted to all Germany, adopted as his medium a form of the language based upon the Upper Saxon and the official language of the German Empire, and this form of the language, stamped with the impress of his vigorous

intellect, and popularised through the first Protestant version of the Bible, was adopted as the language of the literature of Germany, and, subjected to the cultivation it necessarily produced, became the language of the educated classes. The language of Holland or the Dutch is a Low German dialect, and is more nearly allied to the Low German than the latter is to the High German; but it is an independent language, and has its own cultivation and literature, and its own translation of the Bible.

Now, an historian might well say that the word of God was studied in the five languages of the English, the French, the Dutch, the German, and the Latin, and yet one of them—the Dutch—would be closely allied to one form of the German. Again, if we could suppose Germany conquered by the Dutch, the German written and cultivated language would be superseded by the Dutch equally written and cultivated language; the Low German dialects would be as closely assimilated to the literary Dutch as the High German dialects now are to the literary German, and the latter would occupy the same position in which the Low German now is. In such a case we could well understand a writer three centuries after the event saying that the Germans had disappeared, and the German language was so completely destroyed, that the mention of it and its literature in former writers appeared like fables. And yet the people and the spoken dialects of Germany would have remained unchanged and been there just as they always had been.

Substitute Scot for Dutch and Pict for German, and this is exactly the state of matters producing the phenomena noted by Bede and Henry of Huntingdon, and it is perfectly possible that the Picts may have been very nearly allied, both in race and language, with either the Britons or the Scots, who conquered them; and that they may have remained as an element in the population, and their language as the *patois* of a district long after the days of Henry of Huntingdon in a

country in which both Scot and Briton entered so largely into its population. I have thought it necessary to enter at some length into the consideration of the meaning and import of these passages of Bede and Henry of Huntingdon, as a right understanding of them has a most material bearing upon the question.

Looking, then, *first*, to the question of the race of the Picts, let us gather together such fragments of early ethnological tradition as bear upon this question, and, though they may present themselves more in the shape of tradition than of direct testimony, they are not, on that account, entitled to less weight. In human beings, the recollections of infancy are the most vivid and tenacious, and every change of circumstance or of place in early years impresses itself with an indelible mark on the memory, so that, while the recollections of middle life become faint and dim with advancing years, those of the nursery still stand out in the back-ground with a clear and distinct light, and can be produced in all their original vividness. In like manner with races of men in an early stage of their social condition, the events of the infancy of the race, its migrations and settlements seem to be indelibly impressed on the national memory, are the subject of songs and ballads, and become interwoven into such oral literature as they possess, while their history, after they become a settled people, may become to them a dreary blank, till the progress of civilisation and society creates something like national annals among them.

Such ethnological traditions, however, in time lose the form of simple narrative, and assume a mythic and symbolic shape, which, though bearing the outward semblance of fable, still preserve the recollection of real ethnological fact. This mythic and symbolic form of the early ethnological traditions of the various tribes which form the population of the country, usually presents itself in two different aspects, according as the one idea or the other prevailed. According to the one, these tribes were a series of colonies

arriving in the country at different times, and succeeding each other as occupants of the land, and their migrations from some distant land, in which some fancied resemblance in name or customs had fixed their origin, are minutely detailed. According to the other, each race is represented by an *eponymus*, or supposed common ancestor, bearing a name derived from that of the people, and the several *eponymi* representing the population of the country are connected in an ethnological genealogy, in which they appear as fathers, brothers, or cousins, according to their supposed relation to each other. We have a classical instance of this in the Greek traditions, where Hellen, the *eponymus* of the Hellenes, is father of Æolus, Dorus and Xuthus, and the latter of Achæus and Ionus, while the Æolians and Dorians appear in other traditions as successively overrunning the country. In Britain we have the same twofold myth; Brutus, the *eponymus* of the Britons, being, in the Bruts, father of Camber Locrinus and Albanactus, while, in the Triads, the Kymri, the Lloegri, and the Brython are successive colonies which entered the country from different lands. It does not follow that, in the one case, the relationship was other than a geographical one, or, in the other, that the tribes were really of different origin, or inhabited the country at different times. These are but the adventitious, mythic, or symbolic forms, in which real ethnological relations had clothed themselves, under the operation of definite laws.

The earliest record of such ethnological traditions connected with the British Isles is probably to be found in the ancient tract called *Historia Britonum*, which usually bears the name of Nennius. This tract, in its original form the work of an unknown writer, was certainly written prior to the year 796. Although the oldest versions of it are now in Latin, it bears the undoubted marks of having been a translation from a Welch original. It seems to have become widely known, and to have been adopted by each people as a nucleus into which they

wove their own separate traditions, and successive editions appeared, one in 820 by Marc, the anchorite, another in 858 by Nennius, each editor adding to the work till, under the hands of the Durham Commentators, it assumed its present appearance.

In the *Historia Britonum* the ethnological traditions are given in both shapes. In that in which they were symbolised by a genealogy, and which is certainly part of the original tract, he states as his source "veteres libri veterum nostrorum," and concludes the chapter by stating, "Hanc peritiam inveni ex traditione veterum qui incolæ in primo fuerunt Britanniaë." In this genealogy he says, "Hessitio autem habuit filios quatuor, hi sunt Francus, Romanus, *Britto*, *Albanus*. Ab Hesitione autem ortæ sunt quatuor gentes, Franci, Latini, *Albani*, et *Britti*."

In the Albanic Duan, which seems to have belonged to some collection of additions to Nennius, and which contains the oldest record of the ethnological traditions of Scotland, the brothers Brittus and Albanus appear as the *eponymi* of the two Celtic races in habiting respectively Britain and Alban, or Scotland. Thus—

"O, all ye learned of Alba,
 Ye well-skilled host of yellow hair,
 What was the first invasion? Is it known to you?
 Which took the land of Alba?
Albanus possessed it; numerous his hosts.
 He was the illustrious son of Isacon.
 He and *Briutus* were brothers without deceit.
 From him Alba of ships has its name.
 Briutus banished his active brother
 Across the stormy sea of Icht.
 Briutus possessed the noble Alba
 As far as the conspicuous promontory at Fothudain."

Here the two brothers, Brittus and Albanus, appear, and the latter is the *eponymus* of the inhabitants of Alban or Scotland, while the tradition of the retreat of the race of the one before that of the other seems to be preserved.¹

¹ The Irish *f* is the *digamma* placed before an initial vowel; and the word Fothudain seems to express Ptolemy's Ottadani, who ex-

Among the additions made to the *Historia Brittonum*, some Pictish traditions seem to have been attached to it as early as the year 796;¹ and these are preserved, partly in the Irish translation of Nennius, and partly in the first part of the old chronicle in the Colbertine MS. usually called the *Pictish Chronicle* and which bears evident marks of having been formed from such additions to the *Historia*; and this chronicle contains a very important addition to the statement in the *Historia*. The *Historia* had said that Brittus and Albanus were brothers, and sons of Hessitio, and that from them proceeded the nations of the Britti and the Albani. The *Pictish Chronicle* adds that the Albani were so called,—“Albo crine et inde dicuntur Albani *de quibus originem duxerunt Scoti et Picti*”; that is, that both Scots and Picts belonged to the race of which Albanus was the *eponymus*.

What races, then, were typified by the brothers Brittus and Albanus? A passage in one of the old poems preserved in the book of Taliesin indicates this very clearly. The *Historia* had given us three of the sons of Hessitio, Romanus, Brittus, and Albanus; the brotherhood in such a genealogy implying no more than their mutual presence in the same country; and in the poem referred to there is an obvious reference to the same tradition,—

“Three races, wrathful, of right qualities
Romani, Brython, Gwyddyl,
Disturb the borders of Prydain,
And contend for the sovereignty.”

Here the Romani and Brython represent Romanus and Brittus, and Gwyddyl comes in place of Albanus.

This term Gwyddyl, though latterly used by the tended to the river Eden in Fife. The promontory of Fife, called Fifeness, is probably the promontory meant.

¹ The Pictish legends attached to Nennius, as well as the Albanic Duan, which formed part of them, contain the statement that from the first king of the Picts seventy kings ruled to Constantine the last king. Constantine reigned from 789 to 820, and was succeeded by his brother Angus, after whom four other kings reigned. He could not in any view have been the last. I therefore infer that these additions were made in his reign, within which the date of one of the editions of Nennius, viz. that of 796, falls.

Welsh as synonymous with Irish, was formerly applied to the whole Gaelic race as distinguished from the Kymric. This is apparent from another poem in the *Book of Taliessin*, where the Celtic inhabitants of the British isles are thus enumerated :

“ Let us make great rejoicing after exhaustion,
And the reconciliation of the Kymry and men of Dublin,
The Gwyddyl of Iwerdon, Mon and Prydyn,
The Cornishmen and the Clydemen.”

Here the Kymry of Wales and the Britons of Cornwall and Strathclyde are contrasted with the Gwyddyl of Ireland, Anglesea, and Scotland : in short, the Gaelic race in its full extension at that period, including Prydyn, or North Britain, and Mona, or Anglesea, as well as Ireland.

Now the testimony of the entire literature of Wales is to the fact that the Picts belonged to the race of the Gwyddyl, and not to the Kymric race. To take, first, the perhaps doubtful authority of the *Triads*, in which the ethnology of the inhabitants of Britain is conveyed under the form of successive colonies, or invasions, they are thus represented : “ Three social tribes of the Isle of Britain,—the nation (*cenedl*) of the Kymry, the race (*al*) of the Lloegrwys and the Brython,—and these are said to be descended from the original nation of the Cymry, and to be of the same language and speech. Three refuge-seeking tribes that came to the Isle of Britain,—the tribe of Celyddon yn y Gogled, the race (*al*) of the Gwyddyl that are in Alban, the men of Galedin. Three invading tribes that came to the Isle of Britain,—the Coraniaid, the Gwyddyl Ffichti who came to Alban by the sea of Ilychlyn, and the Saeson”; and it is added that the Gwyddyl Ffichti “ are in Alban, on the shore of the sea of Llyddyn.” “ Three treacherous invasions of the Isle of Britain,—the Gwyddyl Coch o’r Iwerddon, who came into Alban ; the men of Llychlyn, and the Saesons.

Here it will be observed that three tribes only are brought to Alban, and all three are said to have remained in it, and all are said to be Gwyddyl or Gael. These are,

first, the race of the Gwyddyl generally ; *secondly*, the red Gwyddyl from Ireland ; and *thirdly*, the Ffichti Gwyddyl. The red Gwyddyl are obviously the Gaelic Scots, who came from Ireland in the year 503, and settled in Dalriada or Argyll. The Gwyddyl Ffichti have been usually translated the Irish Picts, from the word Gwyddyl having been latterly used as synonymous with Irishman ; and a very disingenuous use of this has been made by Mr. Herbert in his notes to the Irish Nennius ; but the translation is erroneous, for the word Gwyddyl was at that time a name of race, and not a geographical term, and was applied to the whole Gaelic race ; and, moreover, it is not an adjective, but a substantive ; Gwyddyl Ffichti meaning the Ffichti Gwyddyl, just as Gwyddyl Coch means the red Gwyddyl. That by these Ffichti Gwyddyl, the Picts of the Pictish kingdom in Scotland are meant, and not Irish Picts (in the sense of Picts dwelling in, or emigrating from Ireland), is plain ; for in the *Triad* they are said to have crossed the sea of Llychlyn, or German Ocean, to Alban or Scotland, and to dwell in Alban along the shore of the German Ocean. That it was applied to the Picts forming the great Pictish kingdom of Scotland, is also clear from the *Bruts* compared with each other and with the Irish annalist, Tighernac. In the year 750 a great battle was fought between the Britons of Strathclyde and the Picts of Scotland at a place called by the Welsh chronicles Magedauc or Maesedauc, now Mugdoch, in Dumbartonshire, the ancient seat of the Earls of Lennox, which is thus described by Tighernac : “ A battle between the Pictones and the Britones, viz. Talorgan, the son of Fergus, and his brother, and the slaughter of the Piccardach with him.” In the *Brut y Tywysogion* it is thus given : “ The action of Mygedawc, in which the Britons conquered the *Gwyddyl Ffichti* after a bloody battle.” Talorgan, who commanded them, was brother of Angus Mac Fergus, king of Fortren, or the Picts of Scotland, and they are here termed Gwyddyl Ffichti.

Although the authority of the *Triads* is not unexcep-

tionable, yet the statement here given of that form of the tradition which represents the ethnology of the inhabitants of North Britain under the form of successive colonies, so exactly accords with what we find in other statements of it, as to leave little doubt that it is a faithful representation of this form of the tradition; and its harmony with the older statement of the other form of it in the *Historia Britonum* is apparent. In the one we have Albanus, the *eponymus* of the Gwyddyl, called the brother of Britus, and progenitor of the Albani, from whom the Picti and Scoti took their origin. In the other we have the race of the Gwyddyl in Alban, and the successive colonies in Alban after them, the Gwyddyl Ffichti from Llychlyn, and the Gwyddyl Coch from Iwerdon or Ireland; the former being, as shewn by the *Brut y Tywysogion*, the Picts of Scotland; and the latter, the Scots of Dalriada.

The name of Gwyddyl Ffichti, as applied to the Picts, thus rests on better authority than that of the *Triads*. In the old poems, though the Picts are usually termed the Brithwyr, yet this name of Gwyddyl Ffichti is also applied to them, as in a curious old poem in the book of Taliesin: "Five chiefs there shall be of the Gwyddyl Ffichti." The Picts are thus clearly assigned by the Welsh authorities to the race of the Gwyddyl; and if they were really, according to the prevailing modern theory, a Kymric people speaking a Kymric dialect, it is hardly conceivable that the Kymri themselves should have thus so invariably classed them with the Gwyddyl, and attached that word to their name. Tradition also points to their language not being a Kymric dialect. There are three very significant words which are applied in Welsh to indicate the relation of languages. These are—*cyfaith*, where two tribes have a common speech; *lediaith*, or half-speech, where there is a small deviation or dialectic variety; and *anghyfaith*, the opposite of *cyfaith*, where the languages are different; and in one of the poems in the book of Taliesin, where the Picts are symbolised by the expression, "y Cath Vreith," or

speckled cat, there is this line, "The speckled cat of a strange language (*anghyfeithon*) is troubled from the ford of Taradyr to Port Wygyr in Mona." There is no doubt that the allusion here is to the Picts.

In that form of the Pictish myth which represents them as a colony coming into the country, the legend assumes two shapes. They are either brought from Llychlyn, as in the *Triads*, or from Scythia, as in Bede, to Britain, where they occupy the north and east coast of Scotland; or they are brought from Thrace to Ireland, and from thence to Scotland; but in both forms of the legend there is connected with it the tale that, being without wives, they applied to the Scots of Ireland, and obtained wives from them. The idea of this Celtic tradition was that the spoken language of a people was derived from their mothers: thus Nennius, in narrating the settlement of the Britons in Armorica under Maximus, has this addition, in some copies, "Acceptisque eorum uxoribus et filiabus in conjugium omnes earum linguas amputaverunt ne eorum successio maternam linguam disceret": that is, in order to prevent their descendants speaking the language of their mothers' race, they cut out their tongues. The fiction, therefore, of an immigrant tribe of Picts marrying wives of the Scots, who were a Gaelic people, points to the Picts speaking a kindred dialect, and seems to have been devised in order to account for the language of a people, supposed to be strangers from a distance, being similar to their own. It seems to have been so understood, for Layamon, in his *Brut*, represents the king of Britain as settling the Picts in Catenes, or Caithness, and that they asked and obtained wives from Gilla Caor, king of Ireland, and adds:

"Thurh tha ilke wifmen...
Thut folc gan to spelien
Irlandes speche.

(l. 10,069.)

The whole testimony of the Britons themselves, and the inferences to be drawn from tradition, thus clearly class the Picts as a people with the Gwyddyl, or Gaelic

division of the great Celtic race, and not with the Kymric or British, and point to their race and language both being Gaelic ; but though this may be true of the core or central body of the people, there are yet indications that the more outlying or frontier portions were extensively mixed with other people, and especially with the three races of the Saxons, the Britons, and the Scots of Ireland.

And first of the Saxons. It is somewhat remarkable that when Ammianus Marcellinus narrates the first great outburst of the barbarian, or ex-provincial tribes, against the Romans in 360, he enumerates them as consisting of the "*gentes Scotorum Pictorumque*." In the second invasion, in 364, they were joined by two other nations, and consisted of the "*Picti Saxonesque, et Scotti et Attacotti*"; and in the third invasion, in 368, of the "*Picti in duas gentes divisi Dicaledones et Victuriones, itidemque Atticotti bellicosa hominum natio, et Scotti per diversa vagantes*." It is remarkable that the epithets applied here to each people seem to point to characteristics connected with their name. "*Scuite*" signifies a wanderer ; and the epithet "*vagantes*" is attached to the Scots. "*Cath*" (war) seems to enter into the name *Atticotti*, and they are "*bellicosa natio*." So the peculiarity of the Picti was, that they were "*in duæ gentes divisi*." This seems to imply that the "*duas gentes*" were of different race. Now it is remarkable that while the Picti and the Saxones are connected together in the second invasion, the Saxones are omitted from the third ; and the Picti then, for the first time, appear as composed of two "*gentes*"; while Claudian, in writing of the same invasion, expressly mentions the Saxones along with the Picts as forming part of the ravagers, and names the Orkneys as their seat.

"——— *Maduerunt Saxone fuso*
Orcaades, incaluit Pictorum sanguine Thule
Scotorum cumulos flevit glacialis Ierne.

I have elsewhere shown¹ that the tradition given

¹ The early Frisian settlements in Scotland.

by Nennius, that Octa and Æbussa, the son and nephew of Hengist, led a body of Saxons past the Orkneys, and took possession of a part of Scotland, "usque ad confinia Pictorum," indicated a real settlement of Saxons on the east coast of Scotland as early as the year 374; and it is not impossible that they may have allied with the Picts proper so closely as to form one of the two *gentes*, and that the Vecturiones included them, a conjecture perhaps strengthened by the appearance of the Picts and Saxons in close union in 429 in Constantius' *Life of St. German*, and by the fact that the ancestor of the Jutes, who were Octa's people, was Vecta, the son of Odin, and that another part of the same people were termed by Bede, Vectuarii. Be this as it may, there seem undoubtedly to have been settlements of Saxons at a very early period along the east coast of Scotland among that part of the Picts.

But if there were Saxons' settlements among the Picts on the east coast, they seem to have become mixed with the Britons on their south frontier.

The indication afforded by the Albanic Duan of an early encroachment of the tribes represented by the name Britus upon those represented by Albanus, as far as Fifeness, has already been noticed. In several of the old poems contained in the book of Taliessin allusion is made to a combination between the Brython and the Gwyddyl, and the name of Brithwyr, which means mixed men as well as painted men, seems to have been applied to this mixed part of the Pictish nation. Thus: "I heard the conference between the Brython and the Gwyddyl, wicked distillers." And again: "I was with the men of Celyddon; I saw thy old Brython and the Gwyddyl of the hazels the distillers." Higden, in his *Polychronicon*, in giving the fable of Carausius settling a body of Picts in Albania, adds, "*ubi permixti cum Britonibus* per subsequens ævum premanserunt," which implies that such a mixture of the two people had been known as a fact, and one of the Pictish legends preserved in the Irish Nennius indicates

this also. One version of it bears that Cruthnechan mac Inge, the *eponymus* of the Picts, was sent from Ireland to assist the Britons of Fortreinn to war against the Saxons, and they made their children and their swordland, *i.e.*, Cruthentuaith subject to them. Another version bears, "And when they (the Picts) had cleared their swordland yonder among the Britons, viz., Magh Fortreinn *primo*, and Magh Girgin *postea*." Now Fortren or Magh Fortren was the district lying between the river Forth and the river Tay, and is here said to have been peopled by Britons, but afterwards obtained by the Picts who dwelt among them; and Magh Grigin is a district on the east coast, now called Mearns, which the Picts won when warring against the Saxons, and where they subjected their children. The presence, therefore, both of Britons and Saxons as part of the population of the districts which, under the name of Cruthentuath, was the territory of the Pictish kingdom, is here indicated.

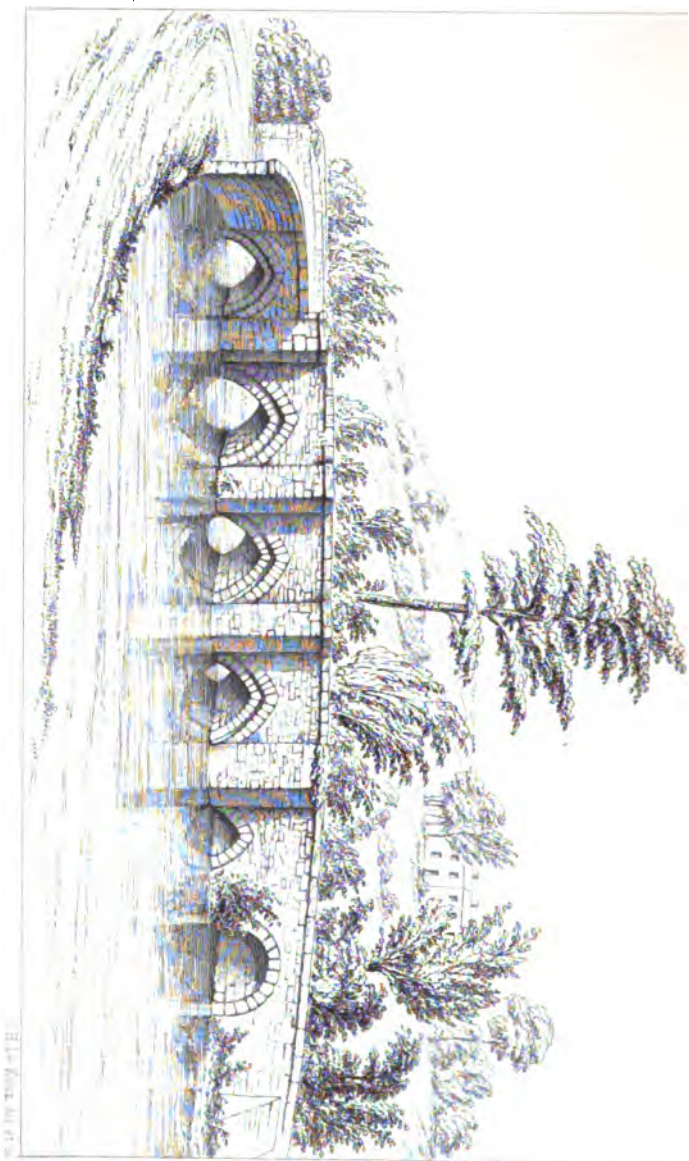
Finally, the Scots made a settlement in their western district, in part of Argyllshire, which they called Dalriada. Bede gives the best indication of the nature of this settlement. He says of the Frith of Clyde that it was a "*sinus maris permaximus, qui antiquitus gentem Brittonum a Pictis secernebat*," and that "*Britannia post Brittones et Pictos tertiam Scottorum nationem in parte Pictorum recepit*," and that they settled "*ad cujus videlicet sinus partem septentrionalem*." We know that this mythic colony of the Scots represented an actual settlement of them in Dalriada, which took place in the year 503, if not earlier, and that they, too, settled among the Picts.

The Pictish law of succession, by which the crown passed after brothers by the female and not by the male line, admitted of strangers by paternal descent occupying the throne in right of their Pictish mother, and it is rather remarkable that in the list of the Pictish kings we can identify three as having been severally of Anglic, British, and Scottish parentage, while their bearing

Pictish names shows that they had in right of the Pictish blood through their mothers been adopted into the Pictish nation. The *first* is Talorgan mac Ainfrit, who reigned from 653 to 657, and who must have been son of that Ainfrit who, after his father Edwyn, King of Northumbria, was slain by Penda and Cedwalla in the year 632, took refuge among the Picts. The *second* was Brude mac Bile, who, by defeating the Angles at the battle of Dunechtan in 673, freed the Picts from their subjection to the Angles, and who is said in an old poem to have been son of the British king of Strathclyde, while the Pictish kingdom is called the kingdom of his grandfather. And the *third* was Kenneth Macalpin, who is said to have been the "primus Scottorum" who reigned over the "regnum Pictorum."

Thus each of the three foreign races which were in part intermingled with the Picts, had a representative on the throne in the long line of Pictish kings, and the last, the Scot, succeeded in establishing the Pictish throne in his own family. The first four kings of this family were called reges Pictorum; the title is then altered to righ Alban or rex Albaniae, and finally his descendant, Malcolm the Second, calls himself "rex Scotiae"; and, to use the words of an old chronicle: "Hinc translatus est regnum Scottorum in regnum Pictorum."

So far as race is concerned, therefore, the Pictish nation presents itself to us in the following aspect. The main body and centre of the nation, pure Albanic or old Gwyddyl, with the outlying parts mixed with other races—Saxons on the east coast, Britons south of the Tay, and Scots in Argyll, each having occasionally seen a king of their own race on the throne, and the latter succeeding in converting the accession of one of their race to the throne, in right of his Pictish blood through his female descent, into their permanent supremacy over the Pictish population of the country—people, and language gradually merging and disappearing under the general term of Scottish.



LOSTWITHIEL BRIDGE.

Such being the inferences which we draw from the first source of information; let us now see how far the indications afforded by an analysis of such remains of the Pictish language as have come down to us accord with these deductions.

WILLIAM F. SKENE.

(*To be continued.*)

LOSTWITHIEL.

LOSTWITHIEL, visited by the Association in 1862, possesses several objects of antiquarian interest. It was at one time a place of much importance in Cornwall,—in fact, the county town. Lysons says: “In the early part of Henry III’s reign, Andrew de Cardinham gave the borough of Lostwithiel to the prior and convent of Tywardreth, subject to suit of court to him and his heirs. It appears, nevertheless, to have been afterwards in the Earls of Cornwall, and to have been annexed to the duchy by King Edward III, with the manor of Penkneth. Richard Earl of Cornwall, and King of the Romans, made Lostwithiel, including Penkneth, a free borough. Edmund Earl of Cornwall, his son, appears to have been the chief benefactor to this town. He erected handsome buildings, at a great charge, for his exchequer, for a shire-hall, etc.; ordaining that the coinage and sale of tin should be at Lostwithiel only, and that all the county meetings should be held there.” These privileges have all been lost. The Rev. John Wallis gives, in his excellent *Bodmin Register*, a copy of a grant made by Robert de Cardinam in the reign of Richard I (A.D. 1189-1199), confirming to his burgesses and the men of *Lostwidiel*, all the liberties and privileges which his ancestors granted to them when they founded the town.

The Exchequer Hall, in which the stannary parliaments were held, is well worthy of careful examination. Attached to it is a prison, formerly used for the confinement of offenders against the stannary laws.

The church, with its beautiful spire, affords an admirable example of Early English work.

None of the county histories contain the least information respecting the interesting old bridge which gives access to the town, on the eastern side, over the Fowey river; and we have been unable to find any record of the date of its construction. It is of similar character to others in Cornwall, such as those at Looe, Respryn, Key, Ruthven, etc. Looe Bridge, with its thirteen arches, connecting the towns of East and West Looe, was built about the year 1400, according to Lysons; who, however, gives no authority. He also says, "there was formerly a chapel or oratory on this bridge, dedicated to St. Anne."

J. T. B.

LIST OF RADNORSHIRE MAGISTRATES IN 1732;

IN A LETTER FROM JENKIN EDWARDS, ATTORNEY,
PRESTEIGN.

ACTING MAGISTRATES.

Sir David Williams, Bart. (of Gwernyved, Breconshire)

Sir Humphrey Howorth (of Maesllwch, M.P. for Radnorshire from 1722 to 1755)

Thomas Lewis, Esq. (of Harpton, M.P. for the Radnorshire boroughs)

Henry Howorth, Esq. (of Caebalva; sheriff 1739)

Marmaduke Gwynne, Esq. (of Garth, Breconshire; sheriff 1718)

Matthew Davies, Esq. (of Presteign; sheriff 1734)

Nicholas Taylor, Esq. (of the Heath, Presteign; sheriff 1721)

Hugh Morgan, Esq. (of Bettws ; sheriff 1724)
 John Clarke, Esq. (of Bleddfa ; sheriff 1735)
 Hugh Gough, Esq. (of Knighton ; sheriff 1708)
 Thomas Baskerville, Esq. (of Aberedw)
 Bryan Crowther, Esq. (of Knighton and Street Court,
 Herefordshire. See "Crowder," *Radnorshire Pedigrees*, L. Dwnn)
 Giles Whitehall, Esq. (of the Moor ; sheriff 1723)
 Edward Harley, Esq. (afterwards third Earl of Oxford)
 Evan Lewis, clerk
 John Foley, Esq.
 William Gwynne Vaughan, Esq. (of Trebarried, Brecon-
 shire ; M.P. for that county from 1714 to 1727)

• SWORN, BUT NOT ACTING.

John Walsham, Esq. (of Knill Court, Herefordshire)
 John Miles, Esq. (of Evenjobb ; sheriff 1717)
 Henry Bull, Esq.
 Folliott Powell, Esq. (of Stanage ; sheriff 1725)

NAMES OF THOSE WHO NEVER ACTED.

William Chase, Esq. (of London ; sheriff 1709)
 William Penoire, Esq. (I am told no estate in Radnor-
 shire)
 Richard Chase, Esq., Hertfordshire
 Richard Gorges, Esq., Ireland
 Thomas Vaughan, Esq.
 Richard Owen, Esq., London
 Thomas Holland, Esq. (of Llangunllo ; sheriff)
 John Walcoat, Esq., Shropshire
 Robert Harley, Esq., Herefordshire. (Probably Robert
 Harley of Kinsham, M.P. for Leominster, one of
 the sons of the Hon. Edward Harley, Auditor of
 the Imprest)
 Harford Jones, Esq., Hereford (sheriff in 1729)
 John Price, Esq., Clerk of the Peace.

R. W. B.

SAINT GREAL.

It is known to many of our readers that there exists in Welsh a volume relating to King Arthur's court, and containing the adventures of some of his warriors in the quest of the Saint Greal. Dr. Davies, in his Welsh-Latin Dictionary (fol. 1632), observes sub voce Greal:—"Est liber quidam historicus continens varias historias." He evidently never saw the work. Edward Llwyd also mentions it in his list of Welsh MSS., and gives a correct description of it, which is the result of an actual inspection. "Llyvyr y Greal, viz., Chwedle am Arthur ai Vilwyr. De-Arthuro et Militibus suis Historiolæ Fabulosæ. Vaughn. Membr. 4to., foliorum 280, Codex Scripturâ elegantiori tempore H. 6." He then gives the first and last lines. This precious volume, one of the gems of the Hengwrt MSS., is now in the Peniarth Library, and I have been kindly permitted by Mr. Wynne to transcribe as much as the opportunity afforded. I now send a copy of the first eleven pages and the last four, which will give an idea of the work, and I trust excite a desire to have the whole printed and translated. As far as I could make out, instead of being a collection of stories, it appears to be one continuous story, though at least two works have been made use of in the compilation. The first portion is a translation, with some slight alterations, of Walter de Map's "*Roman du Quête du Saint Greal*," originally written in the latter part of the twelfth century. The Peniarth MS. is beautifully written on vellum, and in perfect preservation, and its date is that of Henry VI, the early part of the fifteenth century. The orthography and style of writing agrees literally with that of the Mabinogion in the Llyvr Coch Hergest, which is of that date. This, of course, is a transcript of an earlier copy; but there is no certainty when it was first translated into Welsh, though Aneurin Owen, in his Catalogue of the Hengwrt MSS., assigns to it the sixth year

of Henry I. It is mentioned by Davydh ab Gwilym, who died in 1368. "Rhodiais ith geisio, iaith digasog, mal y greal, myn y grog.—I have travelled to find thee, as if the Greal, sincere is the speech, by the rood." Only two copies are supposed to be now in existence; this at Peniarth, and the other among the Gloddaeth MSS. lately removed to Mostyn. The latter is thus described in Aneurin Owen's Catalogue of the Gloddaeth MSS.:—Sang Royal ae cavas, ac ae duc y nev; nyt amgen Galaath vab Iawnsloot dy Lac. Peredur vab Evroc, iarll, a Bwrt, vab brenin Bwrt. Y copi cyntav a ysgrivenodd Mastyr Phylip Davydd o unic lyvyr y urddedig ewythy, Trahaearn ab Ieuan ap Meuric, ae ysgrivenodd Siencyn vab John, vab Siencyn, vab Ieuan Vychan, vab Ieuan, vab Einion, vab Rhys, vab Madoc, vab Llewelyn, vab Cadwgan, vab Elystan Glodrydd. Vellum, folio."—Sang Royal, who had it, and who took it to heaven, being none other than Galaad the son of Lancelot du Lac, Peredur, the son of Evrawg, earl, and Bort, the son of King Bort. The first copy written by Master Phylip David, from the sole book of his knighted uncle, Trahaearn ab Ieuan ab Meiric, which was written by Siencyn ab John, etc. When we have obtained the time of Siencyn ab John, we shall know when it was first translated. The copies must always have been very scarce. Among the poems of Gutto 'r Glyn is one addressed to the above Trehaearn ab Ieuan ab Meurig ab Howel Gam, of Waenllwg in Monmouthshire, soliciting the loan of the Greal for David, abbot of Valle Crucis.

Am un llyvyr y mae 'n llevain,	For one book he is calling out,
A gar mwy nag aur a main ;	Which he loves more than gold and gems,
Y Greal teg ir wlad hon,—	The goodly Greal (to be sent) to this land,
Llyvr o enwog varchogion ;	The book of eminent knights, [Table.
Llyvr o greft yr holl Vord Gron.	The book of the mystery of all the Round

This is printed in the "Iolo MSS.", and the same volume contains a poem by Ieuan Dhu y Bilwg, addressed to Lewis, abbot of Glyn Nedh, for the loan of the Greal. This poet flourished from 1460 to 1500.

ROBERT WILLIAMS, M.A.

Rhydycroesau, Oswestry. Feb. 24, 1865.

MEGYS ydoed yr amherawdyr Arthur yn y llys a elwit camalot, nos sadwrn sulgwynn, oet yr arglwyd iessu grist pedeir blyned ar dec a deugeint a phedwarcant. Ac ygyt ac ef yd oedynt o vilwyr y vort grom dec a deugeint a chant. A gwedy mynet pawb y eisted onadunt a rathraw ar vwyta, nachaf yn dyvot y mywn hyt geyrbronn arthur unbenn ieuanc yn arvauc ef ae varch. Ac yn dywedut wrth arthur. Hanpych gwell amherawdyr arthur heb ef. A thitheu unben poet da itt heb yr arthur. Arglwyd heb y mackwy a yttiaw lawnsloet yma yn un lle, yttiaw unben heb yr arthur. Ae dangos idaw a oruc. Yna y mackwy a doeth parth ac att lawnsloet, ac adolwyn idaw yr mwyn yr hwnn mwyhaf a gararawd eiryoet dyvot ygyt ac ef hyt y fforest a oed yn agos udunt. Paryw neges unben yssyd ytti a myvi heb y lawnsloet. Ti ae gwely arglwyd wedy y delych yno heb y mackwy. Yn llawen heb y lawnsloet a minneu a af y gyt a thydi. Ac yna erchi y ysgwier idaw dwyn y arveu attaw. Ac velly y gwnitpwyd. A phan welas y brenhin hynny a baronyeit y llys ny bu hoff ganthunt. Ac yna gwenhwyvar a dywawt. Lawnsloet heb hi, a oes gennyt ti onyt yn gadaw ni ar dyd kyvuch a hediw. Arglwydes heb y mackwy, gwybyd yn lle gwir y byd ef yma draegevyn avory erbyn bwyt. Gan hynny heb hitheu aet ynteu ygyt a thydi yn llawen. Ac ar hynny esgynnu ar eu meirch a orugant ef ar marchawc arall. A gwedy kychwyn o honunt marchogaeth a wnaethant yny doethant yr fforest. A gwedy marchogaeth onadunt mwy no hanner milltir o honei, wynt a doethant y vanachlawc gwraged. A phan wybuant wy panyw lawnsloet a oed yno, llawen vuant urthaw. Ae arwein y ystavell advwyndec a orugant ae diarchenu. A phan daroed udunt tynnu y arveu y amdanaw, nachaf yn dyvot y mywn attaw y deu gefynderw, nyt amgen no bwrt a lionel. Ac yna mynet dwylaw mynwyl a wnaethyant. A govyn a oruc burt y lawnsloet pa negesseu ae dugassei evo yr lle hwnnw, ni a debygassem dy vod yngkamalot. Ac ynteu a vanagawd udunt megys y dathoed ef yno. Ac val yd oedynt yn ymdidan velly, nachaf yn dyvot attunt teir manaches a gwas ieuanc tec ygyt ac wynt, ar bennaf onadunt yn y arwein herwyd y law dan wylaw. A phan doeth hi att lawnsloet y dywawt. Arglwyd heb hi ydwyfi yn dwyn attat ti yn mab maeth ni. Ac yn adolwyn itt y wneuthur yn varchawc urdawl. Kany's debygem ni gwell noc ef ny allei kymryt yr urdas hwnnw. A Lawnsloet a welas y mab yn gyflawn o bop daeoni. Ac yn aeduet herwyd meint ac aelyodeu megys y tebygit y vot val na welwit eiryoet y gyffelyb. Ac o achas y uvdydawl a welas yndaw y bu hoffach a haws ganthaw y urdaw.

As the Emperor Arthur was in the court called Camelot, on the Saturday of Whitsunday, when the year of the Lord Jesus Christ was four hundred and fifty-four, and along with him there were of the warriors of the Round Table one hundred and fifty, and when they had all gone to sit and hastened to eat, behold there came in, even to the presence of Arthur, a young chieftain, in armour himself and his horse. And he said to Arthur, Hail, Emperor Arthur, said he. And to thee, also, chieftain, be it well, said Arthur. Lord, said the youth, is Lancelot any where here? He is, chieftain, said Arthur; and he shewed him to him. Then the youth came towards Lancelot, and implored him, for the sake of him whom he ever loved most, to come with him as far as the forest that was near to them. What business hast thou, chieftain, with me? said Lancelot. Thou wilt see when thou comest there, said the youth. And then he commanded his esquire to bring his arms to him, and so it was done. And when the king and the barons of the court saw that, they were not pleased. And then Gwenhwyvar said, Lancelot, said she, hast thou nothing to do but to leave us on so high a day as this? Lady, said the youth, know for a surety that he will be here again to-morrow by meal time. In that case, said she, let him go along with thee gladly. And upon that, they mounted their horses, he and the other knight. And after starting they rode until they came to the forest. And when they had ridden for more than half a mile of it, they came to a convent of women. And when they knew that it was Lancelot who was there, they received him gladly, and conducted him into a fair chamber and stripped him. And when they had taken off his armour, behold there came in unto him his two cousins, namely, Bort and Lionel. And then they went with hands about the neck, and Bort asked Lancelot what business had brought him to that place; we supposed that thou wert at Camelot. And he told them how he came there. And as they were discoursing so, behold there came to them three nuns, and a fair youth along with them, and the chief of them led him by his hand weeping. And when she came to Lancelot, she said, Lord, said she, I am bringing to thee our foster son, and beseech thee to make him an ordained knight. For we think that a better man than he could not receive that dignity. And Lancelot saw the youth replete with every good quality, and ripe in stature and limbs, so that it was supposed that his like was never seen. And on account of his humility that he saw in him, he was better pleased and more ready to ordain him. And to the nuns he said that he

A dywedut wrth y manachesseu a wnaeth y cwplaei ef yn llawen yr hyn yd oedynt wy yny geissyaw ganthaw. Y nos honno y trigyawd ef yno. Ac yd erchis yr mab vynet y wylyat yr eglwys, a thrannoeth ar awr brim ef a wisgawd lawnslot am y droed deheu idaw yspardun oreureit. A burt a rodes kussan idaw. Ac a erchis y duw y wneuthur yn ur da, kanys ar degwch ny phelleut o dim. A gwedy taruot gwneuthur pob peth o hynny, ef a ovynnawd lawnslot yr mab. A deuei ygyt ac ef y lys arthur. Nac af syr heb ef ygyt a thydi. Yr abades yna a dywawt wrth lawnslot yd anvonynt wy y mab yno pan welynt y vot yn amser. Yna lawnslot a gychwynnawd racdaw ef ae gefynderw. A marchogaeth a wnaethyant yn y doethant y lys arthur. Ac neurathoed arthur yna yr eglwys ef ae varwnyeit y warandaw yr offeren vawr, diskyn a wnaethant a dyvot yr neuad. Ac yna ymdidan a wnaethant am y mab a ry wnathoed lawnslot ef yn varchawc urdawl. A bort a dywawt na welas eiryoet dyn debygach y lawnslot noc ef. Ac ny thebygafi heb ef na bo galaath vo ef yr hwnn a anet o verch brenhin peles. Myn vyngrrret heb y lionel mi a debygaf evo ytti. Ac velly ymdidan a wnaethant wy y edrych beth a dywedei lawnslot. Eissyoes yr parabyl a dywedyt wy nyt atebawd lawnslot. Ac yna tewi a orugant am y devawd hwnnw. A dyvot y edrych eistedvaeu y vort gronn a chaffael a wnaethant wy bop eistedva gwedy ysgrivennu henw y neb bioed ympob eistedva. Ac velly mynet a orugant yn y doethant yr eistedva berigrus. Ac yno wynt a welsant llythyr newyd wneuthur, ar rei or llythyr a oedynt yn dywedut. Yr pan diodefawd crist ar brenn y groc neur gwplawyt pedeir blyned ar dec a deugeint a phedwarcant. A duw sulgwyn y dyly yr eistedva honn gaffael y meistyr, myn vyngrrret heb wy weldy yma antur ryved. Myn enw duw heb y lawnslot. Pwybynnac a vynnei gyfrif ef a gaffei herwyd iawn gyfrif mae hediw yw y sulgwyn nessaf gwedy pedeir blyned ar dec a deugeint a phedwar cant o oed iessu grist, herwyd proffwydolyaeth vyrdin yr hwnn a wnaeth yr eistedva honn. Ac a dywawt nat eistedei neb yndi yny delei un, a hynny vydei duw sulgwyn nessaf gwedy pedeir blyned ar dec a deugeint a phedwar cant. A phwy bynnac a eistedei yndi yna ef a dywawt y kaffei y angheu. A gwir yw hynny, kanys pob dyn or a eistedawd yndi etto hyt hediw ef a aeth gwynt ac wynt ymeith a damchwein y keffit chwedyl byth am neb onadunt o hynny allan. Ereill onadunt a las yn yr eistedva ac arveu. A mi a vynnwn heb y lawnslot na welei neb y llythyr hwnn hediw yn y delei yma y neb bieu gorffen yr antur honn. Ac yna lionel a dywawt y

would gladly perform what they requested of him. That night he remained there, and commanded the youth to go to the church to watch, and the next morning at the hour of prime Lancelot placed a gilt spur on his right foot, and Bort gave him a kiss, and prayed to God to make him a good man, for in beauty he wanted nothing. And when all that was done, Lancelot asked the youth whether he would come with him to Arthur's court. I will not go along with thee, sir, said he. The abbess then said to Lancelot, that they would send the youth there, when they saw that it was time. Then Lancelot set forward, he and his cousins, and they rode until they came to Arthur's court, and Arthur and his barons had gone to church to hear high mass. They dismounted and came to the hall, and there they discoursed about the youth whom Lancelot had made an ordained knight, and Bort said that he had never seen a man more like to Lancelot than him. And I do not think, said he, but that he is Galaath, who was born of the daughter of King Peles. On my faith, said Lionel, I think that it is he. And so they discoursed to see what Lancelot would say. However, to the speech that they uttered Lancelot answered nothing. And then they became silent about that rite, and they went to see the seats of the Round Table, and they found on every seat written the name of its possessor. And so they went until they came to the dangerous seat, and there they saw letters newly made, and some of the letters mentioned;—Since Christ suffered on the cross are not four hundred and fifty-four years accomplished? and on Whitsunday this seat ought to have its master. On my faith, said they, behold here a wonderful adventure. By God's name, said Lancelot, whoever would count, he would find according to true computation that this day is the Whitsunday next after four hundred and fifty-four years of the age of Jesus Christ, according to the prophecy of Merdhin, who made this seat, and said that no one would sit in it until a certain one came, and that would be the Whitsunday next after four hundred and fifty-four years. And whoever would sit in it, then he said that he would meet with his death; and that is true, for every man that has sat in it hitherto until this day, has been swept away by a wind, and no news was ever obtained of any of them afterwards. Others of them were slain in the seat with arms, and, said Lancelot, I would that no one saw these letters to day, until he comes that is to finish this adventure. Then Lionel said that he would cause that no one should read them on that day. And he brought a veil of satin, and spread it on the seat. And when Arthur came from church, and saw that

gwnaei ef nas darlleei neb ynteu y dyd hwnnw. A dwyn llen o bali a oruc ef ae thannu ar yr eistedva. A phan doeth arthur or eglwys a gwelet lawnsloet gwedy dyvot ae gevyndyrw ygyt ac ef. A chymeint vu y llewenyd a gyfodes y rwng milwyr y vort gronn ac y bu anghyvartal o achaws dyvodyat bwrt a lionel y rei ny buassynt yr ystalm o amser kynno hynny yn llys arthur. A gwalchmei a ovynnawd udunt a vuassynt iach a llawen yr pan ymwelsynt diwethaf. Ac wynteu a dywedasant eu bot. Yna arthur a dywawt bot yn amser udunt vynet a bwyta. Arglwyd heb y kei, ef a welit ymi pei elut ti y vwyta yr awr honn y torrut dy gynnedyf. Kany arver vu gennynt eiryoet nat elut y vwyta ar bop uchelwyl yn y delei ryw antur yth lys. Kei heb yr arthur gwir a dywedy di, ar gynnedyf honno a gynhelyeis eiryoet hyt hediw. Ac etto mi ae kynhalyaf hyt tra e gallwyf. Eissyoes kymeint vu vy llewenyd o achaws lawnsloet ae gevyndyrw ac na doeth cof im dim y wrth y devot hwnnw. Delit yth gof ditheu weithion heb y kei. A phan yttoedynt wy yn ymdidan velly, nachaf yn dyvot y mywn hyt rac bronin y brenhin gwas ieuanc telediwy, ac yn kyvarch gwell yr brenhin. Arglwyd heb ef peth ryved a weleis, maen yn novyaw yn yr aber o vry. Ac yn dyvot ar draws yr avon yr tir. Y brenhin yna ae vilwyr y gyt ac ef a doethant y lann yr avon. A phan doethant wy yno yd oed gwedy dyvot yr tir cnap o vaen marmor coch wedy y wneuthur ar weith allawr. Ac yn y maen yd oed ynherwyd a debygynt wy cledyf anrydedus. Ae dwrn a oed o vaen gwerthvawr wedy ysgrivennu llythyr o eur drwy gywreinrwyd yndaw. Ac yna darllein y llythyr a orugant y barwnyeit. Ar llythyr a oed yn dywedut yn y mod hwnn. Nym tynn i vyth neb o dymma onyt y neb am arwedo ar y glun, a hwnnw vyd y marchawg goreu o'r holl vyt. A phan welas arthur hynny ef a dywawt, lawnsloet heb ef ganhynn tydi bieu y cledyf. A lawnsloet yno a dywawt. Arglwyd heb ef myn duw nyt myvi ef. Ac nyt oes ynof o hyder roi vy llaw arnaw. Kanyt wyf kyn deilynghet ac y dilywyf y gymryt. A ffolineb mawr oed im o thebygwn y gaffael. Yr hynny heb yr arthur prawf y dynnu or maen. Na phrofaf myn vygcret heb y lawnsloet kany mi a wnn nas prawf neb or a ballo arnaw y dynnu ody na ny chaffo ryw amser dyrnawt y ganthaw. Ae gwdost di heb yr arthur. Gwnn yn wir arglwyd heb ef, mi a wnn mae hediw yd ymdengossant yr anturyeu mawr oll or greal. Pan welas arthur na wnaei lawnsloet dim o hynny, ef a dywawt. Gwalchmei vy nei heb ef prawf di dynnu y cledyf or maen. Arglwyd heb ef pryt nas mynno lawnsloet nyt teilwng y minneu y brovi. Beth yr hynny heb y brenhin, prawf di y tynnu ef, kany nyt yr y

Lancelot had returned, and his cousins with him, so great was the joy that arose among the warriors of the Round Table that it was excessive, on account of the arrival of Bort and Lionel, who had not been for a length of time at Arthur's court. And Gwalchmai asked them whether they had been in good health and spirits since they had seen them last, and they said that they had. Then Arthur said that it was time for them to go to eat. Lord, said Kai, it appears to me that if thou wentest to eat at this hour that thou wouldst break thy custom; for it was ever usual with thee not to go to eat on every high festival until some adventure came to thy court. Kai, said Arthur, thou sayest the truth, and that custom I have ever observed until this day, and I will continue to observe it as long as I can. Nevertheless, so great was my joy on account of Lancelot and his cousins, that that custom never came to my mind. Let it come to thy mind now, said Kai. And while they were so discoursing, behold there came to the presence of the king a handsome youth, and saluted the king. Lord, said he, I have seen a wonderful thing, a stone floating down the stream, and coming across the river to the shore. The king then and his warriors along with him came to the bank of the river, and when they were come there a piece of red marble had come ashore, formed like an altar. And in the stone was what they supposed to be an honourable sword, and its hilt was of precious stones, with golden letters skilfully engraved on it. And then the barons read the letters; and the letters mentioned in this manner. No one will ever draw me hence but he that will bear me on his thigh, that one will be the best knight of the whole world. And when Arthur saw that he said, Lancelot, said he, in that case thou ownest the sword. And Lancelot said, Lord, said he, by God, I am not he, and I have not the boldness to put my hand upon it, for I am not worthy enough that I ought to take it. And it would be great folly for me to think of having it. Nevertheless, said Arthur, try thou to take it out of the stone. I will not try, upon my faith, said Lancelot, for I know whoever tries and fails to draw it out thence is sure of having a blow from it. Knowest thou that? said Arthur. I know truly, Lord, said he; I know that this day will appear all the great adventures of the Greal. When Arthur saw that Lancelot would not attempt it, he said, Gwalchmai my nephew, said he, try thou to draw the sword out of the stone. Lord, said he, when Lancelot declines, I am not worthy to attempt it. What for that, said the king, try thou it, for I do not care so much for the sword as for the accomplishment of my will. Then Gwalchmai put his hand upon it, but he was not able to

cledyf vwyaf gennyfi hynny namyn yr cwplau vy ewyllys. Sef a wnaeth gwalchmei yna roi y law arnaw, ac ny allawd ef y dynnu ef or maen. Gwalchmei heb y lawnsloet, gwybyd yn lle gwir y kyhwrdd y cledyf hwnnw yn kynnesset itt ac nas mynnut yr kastell. Arglwyd heb y gwalchmei ny allafi dim wrth hynny. Eissyoës pei ron idaw vy llad i mi a vynnwn gwplau ewyllys vy ewythr. Pan gigleu y brenhin hynny edivar vu ganthaw gyrru gwalchmei mywn perigyl kymeint a hwnnw. A galw ar beredur a oruc. Ac erchi idaw provi tynnu y cledyf or maen. Mi a wnaef yn llawen heb ef yr kynnal kedymdeithyas a gwalchmei. A roi y law ar y cledyf a oruc, a phallu hevyt arnaw y dynnu. Ac yna pawb a gredassant bot lawnsloet ar y wirioned. Ac yna kei a doeth ac a dywawt wrth arthur myn llaw vynghyfeillt heb ef, ti a elly bellach vynet y vwyta kany phallawd arnat gwelet a chaffael peth enryved. Awn ninneu heb y brenhin. Yr llys y doethant a gwedy ymolchi pawb a aeth i eisted yw gynnefawt le. A gwedy mynet pawb, ef a welat na buassei gyngyflawnet llys arthur eiryoet ar dyd hwnnw. Kan nyt oed un eistedva yn wac onyt yr eistedva beriglus e hun. Ac gwedy dyvot y gwassanaeth kyntaf attunt, ef a doeth damchwein a oed gynryvedet ac y kaeawd kubyl o drysseu a ffenestri y neuad heb un dyn yn roi y law arnadunt. Ac yr hynny nyt oed dywyllach arnadunt no chynt. A phawb a ryvedawd hynny. Ar brenhin yna a dywawt wrth y varwnyeit. Arglwydi heb ef llyma damchweinyeu ryved. A phan yttoedynt velly yn ymdidan am hynny. Nachaf y gwelynt gwr prud yn dyvot y mywn. A dillat gwynnyon ymdanaw. Heb wybod o neb or a oed yn y neuad pa fford y dathod ef y mywn. Ac yn y law ynteu marchawc urdawl ieuanc. Ac arveu cochyon ymdanaw. Ac heb gledyf. Ar awr y doeth ef ymywn ef a dywawt, hedwch ywch heb ef. A gwedy hynny ef a dywawt. Arthur heb ef llyma vi yn duyn attat ti y marchawc urdawl damunedic yr hwnnw a wyssya holl anturyeu a ryvedodeu brytaen vaur ar gwledyd ereill oll. A llawen vu arthur wrth y kennadeu, ar chwedleu hynny. Ae groessawu a oruc. A dywedut urthaw. A wrda heb ef, ninneu a vuam yn y aros ef yr ystalym o amser. Ac bellach yd ym yn tybyeit mae trwydaw evo y gorfennir anturyeu seint greal. Myn vyngecret heb y gwr lluyt, ti a wely dechreu tec idaw yn ehegyr. Ac yna peri tynneu y arveu y am y marchawc a oruc y gwr lluyt. Ae adaw ynteu y mywn peis o syndal coch a swrcot a ffuryr yndi o ermin gwyn. Ac yna y gwr lluyt a erchis yr marchawc ieuanc y ganlyn. Ac velly y doethant hyt yr eistedva beriglus yn ymyl y lle yd oed lawnsloet yn eisted. A dyrchavel y llen

draw it out of the stone. Gwalchmai, said Lancelot, know for a truth that that sword will come into as close contact with thee as thou wouldst not wish to the castle. Lord, said Gwalchmai, I cannot help that. Nevertheless, were it to kill me, I would accomplish the will of my uncle. When the king heard that, he was sorry to have driven Gwalchmai into so much danger as that, and he called Peredur, and commanded him to try to draw the sword out of the stone. I will gladly, said he, to keep companionship with Gwalchmai; and he put his hand on the sword, and he also failed to draw it. And then all believed that Lancelot was on his truth. And then Kai came and said to Arthur, by the hand of my friend, said he, thou mayest at length go to eat, for thou hast not failed to see and meet with a wonderful thing. Let us go, said the king. To the court they came, and when all had washed themselves, they sat down in their usual places. And when all had gone, it was seen that Arthur's court had never been so full as on that day, for there was not one seat empty, except the dangerous seat itself. And when the first service was brought to them, an event occurred which was so wonderful that all the doors and windows were closed without any one putting his hand upon them, and yet it was no darker upon them than before. And all wondered at it. And the king then said to his barons, Lords, said he, here are wonderful events. And when they were so discoursing about it, behold, they saw a grave man coming in, dressed in white raiment, without any one of those who were in the hall knowing by what way he had come in. And in his hand was a young ordained knight, dressed in red armour, and without a sword. And as soon as he came in, he said, Peace unto you, said he. And after that he said, Arthur, said he, here I am bringing to thee the ordained knight that is desired, who will invite all the adventures and wonders of Great Britain and all other countries. And Arthur was gladdened by those messages and sayings, and he welcomed him, and said to him, O good man, said he, we also have been waiting for him for a length of time. And now we think that by him will be accomplished the adventures of Saint Greal. On my faith, said the gray man, thou wilt see a fair beginning to him speedily. And then the gray man caused his armour to be taken from the knight, and him to be left in a frock of red sendal, and a furred surcoat of white ermine. And then the gray man commanded the young knight to follow him. And so they came even to the dangerous seat, near the place where Lancelot was sitting, and the gray man raised the veil from the seat, and saw written on it new letters. See thou here the seat

a oruc y gwr llwyt y ar yr eistedva. A gwelet yn yscrivennedic yndi o lythyr newyd. Weldy yma eistedva galaath. Ar gwr prud a dywawt wrth y marchawc ieuanc. Eisted di yn y lle hwnn kanys tydi bieu. Ac ynteu a eistedawd ac a dywawt wrth y gwr prud. Tydi a elly weithyon vynet drachevyn, kanys ti a wnaethost yr hynn a orchymynnwyd itt. Ar gwrda ae gadawawd ynteu velly ac a aeth ymeith, gan gymryt kenyat arthur ae varwnyeit. Ac yna govyn a wnaethpwyd idaw o pa le y dathoed. Ac ynteu a dywawt nas dywedei ef udunt wy yna, hyt yn amser arall. Ac velly agori y drws a oruc y gwr llwyt, a mynet ymeith y gyt ae gedymdeithyon a oedynt yn y aros. Pan welas y milwyr ereill y mackwy ieuanc yn eisted yn y lle yd arswydassei lawer gwrda kynno hynny, ryved vu gan bawp rac mor ieuanc oed. Ae anrydedu a wnaei bawp yn vawr. Kanys pawb a oedynt yn tybyeit trwydaw evo y cwpleit damchweinyeu seint greal, o achaws provedigaeth yr eistedva lle nyt eistedassei neb eiryoet heb govit. Ae anrydedu a oruc lawnsloot idaw yn annat neb, kanys yd oed yn tybyeit mae evo a ry wnathoed ef yn varchawc y bore kynno hynny. Ac amovyn a oruc lawnsloot ac ef am y gyflwr. Ac ynteu a vanagawd idaw lawer o bethu. Ac yna bort a lionel a ymdidanyssant am y mab. Ar ymdidan a gerdawd yn gymeint a dywedut o bawp or llys mae evo oed galaath vab lawnsloot o verch brenhin peles. Ac yna un o weissyon yr ystavell a doeth ac a dywawt wrth y vrenhinhes. Arglwydes heb ef, ryvedawt maur a doeth yma hediw. Beth yw hynny heb hitheu. Yn y neuad y mae mackwy ieuanc yn eisted yn yr eistedva beriglus. Y rof a duw heb hitheu, da vu duw ac ef roi gras ac enryded idaw y gwplau yr hyn nys cwplaaud neb eiryoet. Ac am hynny ef a ellir credu idaw y cwplaa petheu a vo mwy. A pharyw wr y diwyc yw evo. Arglwydes heb ynteu, un or gwyr teckaf or byt yw ef. A phawb yssyd yn dywedut y vot ef yn debic y lawnsloot. Ae yna y bu chwannawc y vrenhines oe welet ef. Ac yna yd adnabu hi yn hyspys panyw mab y lawnsloot oed ef o verch brenhin peles y vam. A phan darvu yr brenhin bwyta ac ymdidan, wynt a doethant yr eistedva. Ar brenhin a dyrchafawd y llen a oed y dan y mackwy. Ac a arganvu arnynt henw galaath. Ae dangos a oruc y walchmei. A dywedut wrthaw. Gwalchmei heb ef y duw y diolchaf, weldy yma y marchawc y buost ti a chwbyl o gedymdeithyon y vort gronn yn damunaw. Ac am hynny bydwch lawen wrthaw. Ac anrydedwch ef kanys mi a wnn na byd hir drigyan arnaw yma. Arglwyd heb y gwalchmei, tydi a minneu a dyllyem y anrydedu ef megys arglwyd mawr a meistyr arnam. Kanys duw ae

of Galaath. And the grave man said to the young knight, sit thou in this place, for it is thine. And he sat and said to the grave man: Thou mayest now go back, for thou hast done what was commanded thee, and the good man left him so, and went away, taking leave of Arthur and his barons. And then it was asked of him whence he came, and he said that he would not tell them there, until another time. And so the gray man opened the door, and went away, along with his companions who awaited him. When the other warriors saw the youth sitting in the place that many a brave man before then had been afraid of doing, they were all amazed, because he was so young, and every one honoured him greatly, for every one supposed that through him would be accomplished the events of Saint Greal, on account of the attempting of the seat, where no one had ever sat without grief. And Lancelot honoured him above all, for he thought it was he whom he had made a knight the morning before that. And Lancelot inquired of him about his condition. And he told him many things. And then Bort and Lionel discoursed about the youth, and the conversation increased so much that every one of the court said that he was Galaath the son of Lancelot by the daughter of King Peles. And then one of the pages of the chamber came and said to the queen; Lady, said he, a great wonder has come here to-day. What is that? said she. In the hall there is a youth sitting in the dangerous seat. Between me and God, said she, God has been good to him, to give him grace and honour to accomplish what no man has ever accomplished. And for that reason it may be believed that he will accomplish what is greater. And what sort of person is he in appearance? Lady, said he, one of the handsomest persons in the world is he. And every one says that he is like to Lancelot. And then the queen was desirous of seeing him. And then she knew for a certainty that he was the son of Lancelot, by the daughter of King Peles, his mother. And when the king had eaten and conversed, they came to the seat. And the king raised the veil that was under the youth, and he perceived there the name of Galaath, and he showed it to Gwalchmai, and said to him, Gwalchmai, said he, I give thanks to God, see thou here the knight whom thou and all the companions of the Round Table were desiring. And therefore be kind to him and honour him, for I know that he will not stay here long. Lord, said Gwalchmai, thou and I ought to honour him as a great lord and master over us; for God has sent him to us to free us from the evil destinies and adventures that were in this isle. O chieftain, said Arthur, the welcome of God be to thee, and God requite thy coming here. Lord, said Galaath, here I

hanvones ef attam ni yr yn rydhau or dryc dynghetvenneu, ar anturyeu a oed yn yr ynys honn. A unbenn heb yr arthur, yna groessaw duw wrthyt a duw a dalo itt dyvot yma. Arglwyd heb y galaath yma y dylywn i dyvot. Kany's o dyma y kychwynnawt y sawl a vynnont vot yn geissyeit ar seint greal. A unben heb yr arthur val angheu oed inni dy dyvot ti yma hediw, o achaws yr anryvedawt a doeth yma y bore hediw, ar yr hwnn y pallawd kwbyl or yssyd yn y llys honn. Arglwyd heb y galaath pale y mae hynny. Mi ae dangossaf itt heb yr arthur. A chymryt y law a dyvot or llys a orugant. Ar barwnyeit ereill ygyt ac wynt y edrych a allei galaath dynnu y cledyf or maen. Ac velly pawb a redawd y edrych ar y damchwein hwnnw heb drigyaw dyn yn y llys. Ar vrenhines ae harglwydesseu pan glywssant hynny a gychwynnassant ar eu hol. Ac velly y doeth hi a niver mawr o wraged da a morwynyon ieueinc a hi. Ac arlloessi lle yr vrenhines a wnaethpwyd. Galaath heb yr arthur weldy yma yr enryvedawt. Nyt amgen tynnu y cledyf hwnn or maen a wely di, yr hynn a ballawd ar y rei pennaf om gwyr i hediw. Ac yna y dywawt galaath. Arglwyd heb ef nyt oed ryved y ballu onadunt. Kany's nyt wyntwy bioed yr antur hwnn namyn myvi. Ac o achaws hynny ny dugum i gledyf yma hediw. Ac yna roi y law a oruc galaath ar y cledyf ae dynnu or maen megys nat oed dim yn y attal. A gwedy hynny ef ae rodes y mywn gwein. Ac ae gwisgawd ar y glun. Arglwyd heb ef nyt oes y ni dim yn eisseu bellach dieithyr taryan. Ef a danvon duw heb yr arthur taryan itt val y danvonawd y cledyf. A phan yttoedynt velly, llyma vorwyn ieuanc ad-vwyndec yn dyvot attunt, gan ystlys yr avon, ar gevyn palffrei a cherdedyad amdrwsgyl ganthaw. Kyvarch gwell a oruc yr brenhin ae gedymdeithyon. A govyn a yttoed lawns-lot yno. A unbennes heb y lawns-lot; Weldy yma vi. A throis attaw ef a oruc hi. A dywedut wrthaw dan wylaw. Ha lawns-lot heb hi. Uthur o beth a ryved a damchweinyawd itt yr doe hyt yr awrhonn. Paham unbennes heb ef. Myn vyngkret heb hi mi ae dywedaf itt yn amlwc val y clywo pawb, pwy bynnac heb hi doe y bore a dywedei dy vot ti yn oreu marchawc urdawl or byt a dywedei wir. Eissyoes pwy bynnac a dywedei hynny hediw, kelwyd a dywedei. Kany's provadwy wyt oblegyt y cledyf hwnn. Ac na thebic di bellach dy vot yn oreu. Myn vyngkret unbennes heb y lawns-lot nas tybyeis eirmoet. Ac yna hi a ymchoelawd att arthur ac y dywawt wrthaw. Arglwyd heb hi nasiens veudwy yssyd yn dywedut itt drwydofi. Y daw hediw itt yr anrhyd^u mwyyhaf or a doeth y vrenhin eiryoed ymbryttaen vawr. A llyma itti paham yw hynny

ought to come, for from hence those set out, who wish to seek for the Saint Greal. O chieftain, said Arthur, like fate to us was thy coming here to-day, on account of the wonder that happened here this morning, in which every one that is in this court failed. Lord, said Galaath, where is that? I will shew it to thee, said Arthur. And he took his hand, and they came out, and the other barons along with them, to see whether Galaath could draw the sword out of the stone. And so all ran to see that event, and not a man stayed in the palace. And the queen and her ladies, when they heard that, set out after them. And so she came and a great number of good women and young maids with her. And room was made for the queen. Galaath, said Arthur, see thou here the wonder, namely, the drawing of this sword out of the stone, seest thou what the chief of my men have failed in to-day? And then Galaath said, Lord, said he, it was no wonder that they failed, for this adventure belongeth not to them but to me. And for that reason I brought not a sword with me here to-day. And then Galaath put his hand on the sword, and drew it out of the stone as if nothing held it, and after that he put it in a sheath, and wore it on his thigh. Lord, said he, there is nothing further wanting to me except a shield. God will send a shield to thee, said Arthur, as he sent the sword. And when they were so engaged in that conversation, lo a fair young maid coming to them by the side of the river, on the back of a palfrey that had a nimble pace. She saluted the king and his companions, and asked whether Lancelot was there. O, lady, said Lancelot, behold me here; and she turned to him, and said to him, weeping: Ha, Lancelot, said she, a terrible and strange thing has happened to thee since yesterday until now. What, lady, said he. On my faith, said she, I will tell thee plainly, so that all may hear. Whoever, said she, would have said yesterday morning that thou wert the best ordained knight of the world, would have said the truth. Now, whoever would say that to-day, would tell a falsehood. For thou art proved in the case of this sword; and do thou not suppose henceforward that thou art the best. On my faith, lady, I never thought so. And then she turned to Arthur, and said to him, lord, said she, Nasien the hermit says to thee through me, that this day there will come to thee the greatest honour that ever came to king in Great Britain. And that is in the case of the Saint Greal, which will appear to-day in thy court, and which the companions of the Round Table will entertain. And when she had said that she departed, and many of the barons invited her, if she were willing. And then the king said to his barons: O,

o achaws seint greal a ymdengys hediw yth lys di. Ac a byrth kedymdeithyon y vort gronn. A gwedy darvot idi dywedut hynny hi a ymchoelawd ymeith. A llawer or barwnyeit yn y gwahawd pei as mynnai. Ac yna y brenhin a dywawt wrth y varwnyeit. A wyrda heb ef mi a wnn vot pererindawt seint greal yn dynessau. A chan gwnn inneu hynny yn lle gwir. Ac na bydwch chwithheu yn gyngwplet ygyt ac yr yttwch hediw. Ac wrth hynny yd wyf inneu yn adolwc chwi darparu a gwneuthur ryw dwrneiment megys y galler ymdidan amdanaw gwedy in, a chyttunaw y gyt ar hynny a wnaethant. A dyvot yr dinas a chymryt eu harveu a orugant. Ac ny pharassei y brenhin udunt wy hynny dyeithyr yr gwybot a gwelet peth o dewrder galaath ae vilwryaeth. A thybyeit hevyt na deuynt y rawc drachevyn. A gwedy eu dyvot yr weirglawd holl niver y llys a mawr a bychan. Y gwisgawd galaath y arveu drwy eiryawl y brenhin ar vrenhines. Ac arthur a gynigyawd taryan idaw ac nys mynnawd. Gwenhwyvar ae morwynyon y ar vann y gaer yn edrych arnadunt. Ac yna galaath a dechreuawd ymwan a milwyr y vort gronn. A thorri pelyr. A llavuryaw oe nerth yn gymeint ac nad oed ymdidan am neb namyn amdanaw ef ehun. Ac erbyn pryt gosper nyt oed neb o vilwyr y vort gronn heb idaw eu bwrw oll yr llawr namyn gwalchmei a lawnslot a pheredur. Ac yna arthur a beris y bawp peidyaw ar gwareu hwnnw rac tynu kywryssed y ryngthunt. Ac erchi y alaath diosgyl y helym, ae dwyn yr dref oe vlaen. Ac velly y kerdassant drwy y dinas yny doethant yr llys. A phan welas y vrenhines galaath yn dyvot. Hi a dywawt yn diheu pan yw mab oed ef y lawnslot. A disgyn y waeret a oruc hi. A mynet y gyt y warandaw gosper a orugant. A gwedy gosper wynt a doethant yr llys. (Thus endeth p. 11 of the MS.)

The last four pages of the MS. contain the following:—

Llewenyd mawr a vu yn y llys gan lawer dyn pan wybuant gollwng lawnslot or carchar. Briant hagen ar rei eidiau nyt oednt wy lawen. Arthur yna a beris ardymeru lawnslot o enneint a dilat. Ac a erchis y bawp vot yn barawd wrth ei ewyllys ef. Ac velly y buant yn y oed garedigach lawnslot yn y llys no neb. A diwarnawt ef a doeth briant att arthur ac a dywawt. Arglwyd heb ef llyma lawnslot y gwr am syrhawd i yn dy wassanaeth di. Ac nym tawr i wybot o honaw vy mot yn elyn idaw. Briant heb yr arthur o beydyeut di gael carhaet or blaen ti a dylyut vot yn digawn gennyt hynny. A chanyas da gennyt ti vot yn elyn ymi ny allaf inneu arnaf vot yngedymdeith y titheu. Arglwyd heb y briant wrth

good men, said he, I know that the pilgrimage of the Saint Greal is approaching; and as I know that for truth, and that ye will not be so collected together as ye are to-day, I accordingly beseech you to prepare and hold some tournament, so that we may discourse about it afterwards. And they agreed to that, and they came to the city, and took their arms. And the king would not have caused them to do that, except to know and see some of the valour of Galaath and his warriorship; and thinking, also, that they would not come again for a long time. And when they had come to the meadow, all the number of the court, both great and small, Galaath put on his armour at the request of the king and queen. And Arthur offered him a shield, but he declined it. Gwenhwyvar and her maidens looked on them from the top of the castle. And then Galaath began to combat with the warriors of the Round Table, and to break lances; and he laboured so lustily, that the conversation was all about him alone. And by the time of even-song there was not one of the warriors of the Round Table, whom he had not thrown down, with the exception of Gwalchmai and Lancelot and Peredur. And then Arthur caused all to cease from that sport, for fear of causing contention among them. And he commanded Galaath to take off his helmet, and carry it before him to the town. And so they proceeded through the city, until they came to the palace; and when the queen saw Galaath coming, she said, doubtless that he was the son of Lancelot. And she went down. And they all went to hear the evening service, and after even-song they went to the palace.

Many a man greatly rejoiced in the court when they knew that Lancelot was delivered from the prison. Briant, however, and those of his party, were not pleased. Arthur then caused Lancelot to be refreshed with ointment and clothes, and commanded all to be ready at his will. And so they were that Lancelot was more beloved than any in the court. And one day Briant came to Arthur, and said, lord, said he, here is Lancelot, the man that insulted me in thy service, and I am not concerned that he should know that I am an enemy to him. Briant, said Arthur, if thou didst not entertain affection before, that ought to be enough for thee; and since thou art pleased to be an enemy to me, I cannot be a companion to thee. Lord, said Briant to Arthur, thou art lord over me, and I am a subject of thine; and thou knowest that I am so rich in land and money and companions, that I can free myself from thee again.

arthur. Tydi yssyd arglwyd arnafi, a minneu syd wr ytti-theu. A thi a wdost vy mot i yn gyngyvoethacket o dir ac o gyvoeth ac o gedymdeithyon ac y gallwyf ymrydhau y wrthyt drachevyn. Ac am hynny ny thrigyaf i mwy yn dy lys di tra vo lawnslot yndi. Ac na dywet ti vy mot i yn gadaw y llys yn vileinyeid om plegyt i. Namyn yny gadaw megys y neb a vei chwannawc y dial y gewilyd pan welo lle ac amser. A mi a welaf hevyt vot yn vwy y kery di efo no myvi. Briant heb yr arthur tric yn y llys a mi a baraf y lawnslot wneuthur iawn ytt, a mi ae gwnaf vy hun ytt drostaw. Arglwyd heb y briant myn vyngcret i ny chymerafi chweith iawn nac y gennyt ti nac y gan arall, yny dynnwyf o waet oe gorff ef gymeint ac a dynnawd ynteu or meu i. Ac nim tawr i wybot o honaw ef hynny. Ac ar hynny briant a gychwynnawd ymeith yn llidawc. Eissyoes pan y bei rac ovyn lldiaw o arthur ny marchockayssei ef un villtir. Briant a gerdawd raddaw parth a chastell y greic calet, ac a dywawt vot yn well yr brenhin pei lawnslot a vei etto yngkarchar, kanys ef a gyffroei idau y cyfryw ryvel ac y collei y rann oreu oe gyvoeth. Ddyna ef a aeth att brenhin claudas ac a dywawt. Yr awr hon heb ef yr oed reit ytti wrth nerth. Kanys lawnslot a ellyngwyt or carchar. Ac yn hoffach gan y brenhin ef no neb. Ac yna ymdyngu a orugant wy pob un y gilyd onadunt na ffaelyei yr un y gilyd hyt tra veint vyw vyth yn dragywydawl.

Y trossyawdyr yssyd yma yn menegi yr darlleodron mae drwc a doluryd yw ganthaw na wybu pa le yn yr ynys honn yr oed lys brenhin peleur. Namyn hynn o diwed ar yr ystoria hwnn a hyspyssafi y chwi, drwy welet o honaf inneu yn llyfreu ereill. Nyt amgen no joseph yssyd yn tystolyaethu, mynet paredur or castell yn ryw amser. Ac ny wybuwyd med ef o hynny allan un geir y wrthaw y mywn ystoria or byt. Ac yntae yn dywedut, trigyaw joseph yn y castell a vu eidaw brenhin peleur. A chaen y castell arnaw hyt na allei neb vynet attaw ymywn heb vuched idaw onyt yr hynn a vyunnei duw y anvon idaw. Ac yno y bu ioseph yn hir o amser wedy mynet paredur y wrthaw. Ac yno y bu varw ef, a gwedy y varw ef y dechreuawd y castell syrthyaw. Eussyoes y capel ny bu waeth ef o dim, namyn yn yr un mod y trigyawd ef. Ac velly etto y mae. Y lle hwnnw a oed bell y wrth dynyon, a lle arthur oed wedy y atveilyaw. Ar bobyl a oed ar y tir ac yn yr ynyssoed nessaf idaw a oed ryved ganthunt beth oed yno. Ac yna ef a doeth chwant y rei vynet y edrych beth a oed yn y lle hwnnw. Ac wynt a aethant ac ny doeth yr un onadunt drach eu kevyn. Ac ny wybuwyd un chwedyl vyth y wrthunt. Y chwedleu hynny a aethant y bob gwlat. Ac ny lyvassawd

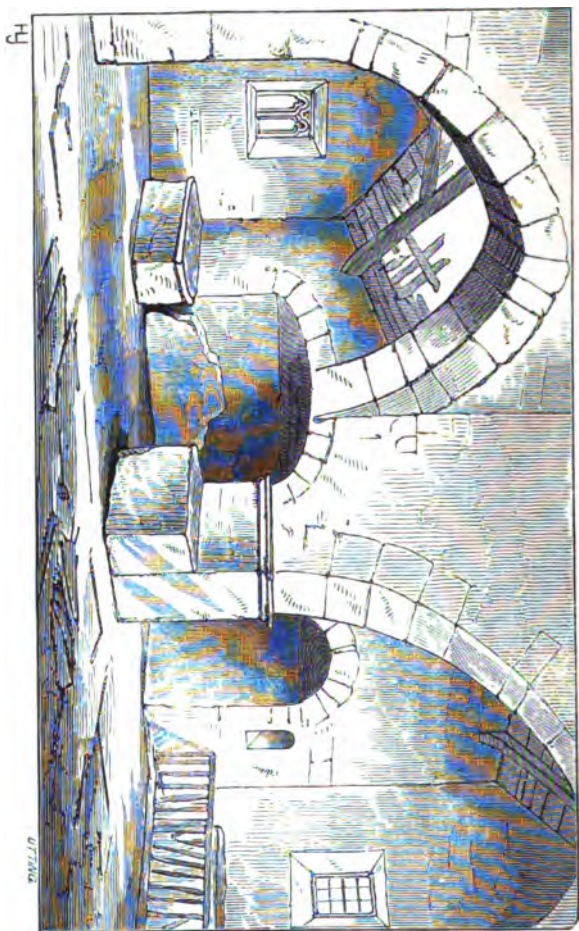
And therefore I will not stay longer at thy court, as long as Lancelot remains. And do thou not say that I am leaving the court in an uncourteous manner, but leaving it as one that is eager to avenge his shame, when he sees a place and time. And I also see that thou lovest him more than me. Briant, said Arthur, stay at the court, and I will cause Lancelot to do thee amends, and I will do so myself for him. Lord, said Briant, by my faith, I will not take amends from thee or other, until I draw from his body as much blood as he drew from mine. And I do not care that he knows that. And upon that Briant set out in a rage. Nevertheless, for fear of enraging Arthur, he did not ride a single mile. Bryant walked forward towards the castle of the hard rock, and said that it would have been better for the king that Lancelot were still in prison, for he would excite such a war, as that he would lose the best portion of his dominion. Thence he went to King Claudas, and said: Now, said he, thou hast need of strength, for Lancelot has been loosed from prison, and he is more dear to the king than any one. And they bound themselves with mutual oaths, that neither would fail the other as long as they lived for ever.

The translator here declares to the reader that he is sorry and grieved that he knew not where in this island was the court of King Peleur. But this conclusion of this story I will declare to you from what I have seen in other books. For Joseph testifies that Peredur went from the castle at some time, and not a word, said he, was heard from him from that time forward in any story whatever. And he says that Joseph dwelt in the castle that belonged to King Peleur, and the castle enclosed him, so that no one could go in to him without a good manner of life, excepting those that God wished to send to him. And there he died. And after his death the castle began to fall. Nevertheless, the chapel became no worse, but continued in the same condition; and so it is still. That place was far from men, and a prodigious place it was in a state of decay. And the people that were in the land, and in the islands nearest to it, wondered what there was. And then a desire came upon some to see what was in that place. And they went, and not one of them returned, nor was a word ever heard from them. Those stories went to every country, and no one dared afterwards to go there, except two knights of Wales who had heard mention of that, and were fair young men, and each of them mutually pledged themselves to go there. And there they came, and remained there for a length of time. And when they came from thence, they fed like

neb wedy hynny vynet yno namyn deu varchawc o gymry y rei a glywssant ymdidan am hynny, ac oedunt wyr ieueinc adwvyndec. A phob un onadunt a ymgredawd ae gilyd am vynet yno. Ac yno wy a doethant, ac a drigyassant yno yn hir o amser. A gwedy eu dyvot o dyno wynt a ymborthassant megys meudwyeit. Ac a wisgassant peisseu rawn ymdanunt ac velly y gnottnassant gerdet ar hyt fforestyd diffeith. Ac ny bwyteint onyt gwreid llysseuoed. Ac ansawd galet arnynt, eissyoës yr oed hynny yn rengi bod udunt wy. A phan ovynnit udunt paham y bydynt velly. Ewch medynt wynteu wrth y rei ae govynnei yr lle y buam ninneu a chwi ae gwybydwch. Ac velly yd attebynt y bawb. Ac velly y bu y marchogyon hynny yn y vuched santeid honno yn y vuant veirw. Ac ni chaffat ganthunt wy vyth hyspysrwyd amgen. Ac weldyna y chwi yr hynn hyspyssaf a giglefi y wrth lys brenhin peleur. Ac velly y tervyna ystoryeu Seint Greal.

TRANSLATION.

hermits and wore frocks of horsehair about them ; and so they were accustomed to walk along desert forests, and they ate only the roots of plants. And their condition was hard, nevertheless it pleased them. And when it was asked of them why they did so : Go ye, said they, to those that asked them, to the place where we have been, and ye will know. And so they answered to all. And so the knights continued in that holy manner until they died. And no other information was ever obtained from them. And behold there is for you what I heard most evidently from the court of King Peleur. And so end the stories of the Saint Greal.



No. 1.—PONTFAEN CHURCH, INTERIOR. 1859.

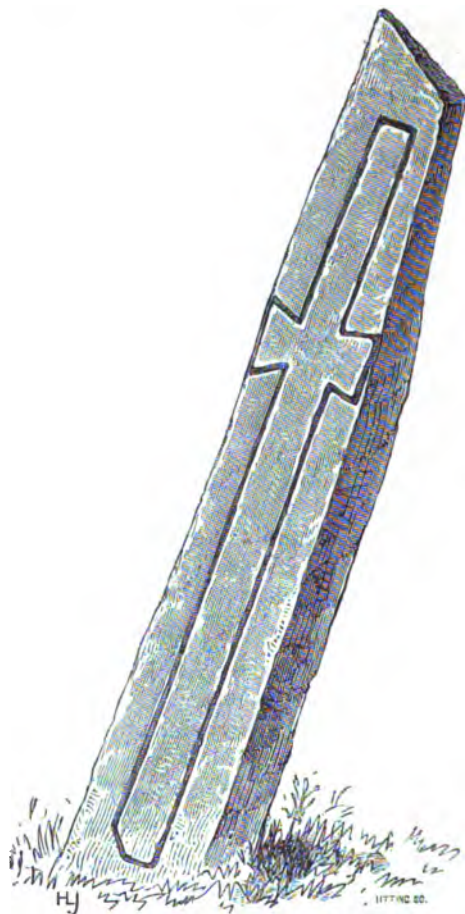
PEMBROKESHIRE ANTIQUITIES.

PONTFAEN.

THE church of this parish was, in 1859, one of the humblest and most ruinous of any in Pembrokeshire; but it still had attached to it several objects of antiquity worthy of record. The church itself consisted of a nave 20 feet by 15 feet internally; a chancel, 12 feet by 9 feet 6 inches; and a chapel, on the north side, 11 feet square, connected with the chancel by a low passage 6 feet wide. The nave had a single doorway on the south side, and a single square window near the pulpit. The chancel had one sashed window in the east end, with one of two lights in the south side; and a two-light window, trefoiled, was in the north wall of the chapel. All was of the later part of the 15th century; but the church had been much mutilated, and badly treated at various periods, specially by the insertion of the square windows.

The whole was at that time in a ruinous condition, the windows broken, the door unhinged, the roof of the north chapel fallen in, the rails of the communion-table broken down, the font a plain octagonal bowl on a shaft uncovered, and filled with dirt; no seats remained within the church; everything was in a state of the most lamentable ruin and abandonment; and no service had been performed in it for a considerable period. This church, however, still contained three stone altars, two of them *in situ* in the north chapel, and the third, the covering of the high altar, reared up against the wall of the side passage into the chancel. It is so unusual a circumstance to find such adjuncts of ancient Catholic service still remaining, that it has been thought worth while to record them in the accompanying engraving. They were perfectly plain,—in fact, rude of form,—supported on bases of rough masonry. These, the font, the remains of the modern communion-table, and the

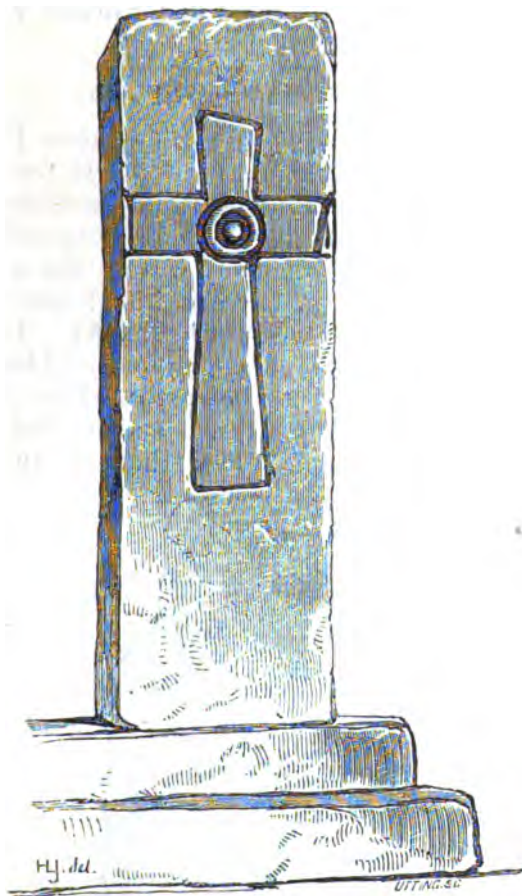
pulpit, were all that indicated any purposes of worship in this "neglected spot." The church was dedicated to St. Bernard, and one of the altars may have referred to him, while a second would probably be that of the Virgin.



Crossed Stone. South side of Pontfaen Church.

In the churchyard, on the south side, is a thin, narrow stone, 7 feet high, bearing a long incised Latin cross. It is of the greenstone formation, from Precelly, covered with grey lichens; but, except for the rudely

incised lines, perfectly plain. It could hardly have been the churchyard or parish cross, because there is no proper base to it; and it leans over, greatly out of the perpendicular.



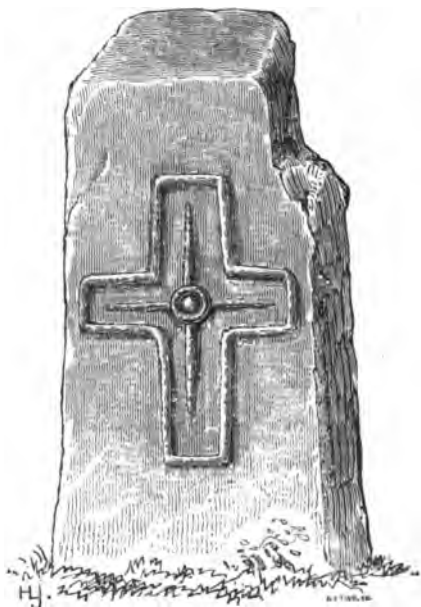
Crossed Stone. Jamb of Gateway, Pontfaen Church.

The eastern jamb of the churchyard-gateway, a rough Precelly stone, also bears an incised cross. It can hardly be supposed to have been placed here originally; and most probably, like so many other crossed stones, has been made to serve its present purpose on account of the convenient shape and hard texture.

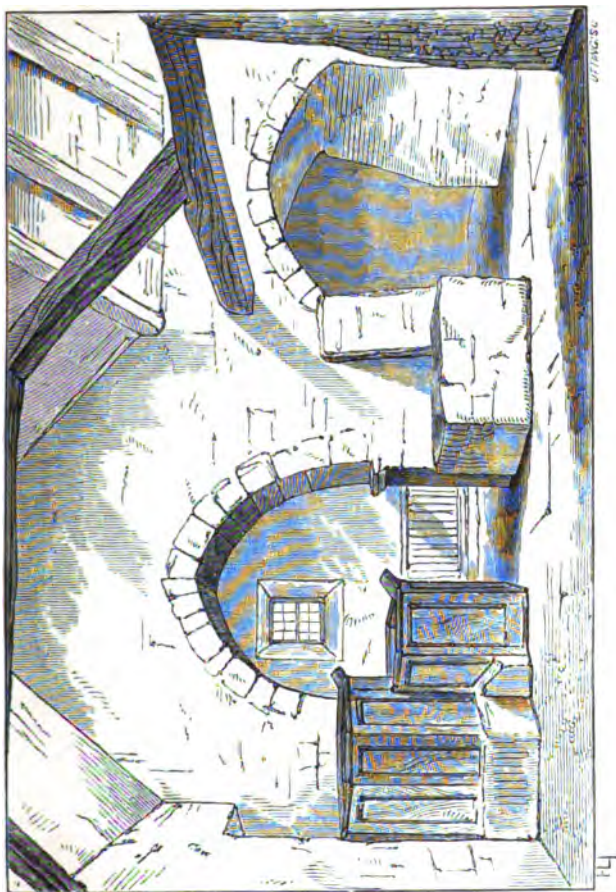
There was a rumour at the time of visiting this spot, which is one of singular beauty, that the building was to be restored, or rather replaced by another. The edifice admitted, however, of repair, and was on the whole worthy of being again rendered fit for divine worship.

LLANERCHLWYDOG CHURCH.

On the banks of the Gwayn, not far below Pontfaen, is the small church of Llanerchlwydog. In form it was, in 1859, precisely the counterpart of Pontfaen, except that the chapel and passage were on the south side of the nave, and that the doorway was in the west end. The building, too, was in fair condition; worship duly performed in it; and it was not neglected. The benefice is attached to the neighbouring one of Llanllawer; and the church is said to be dedicated to Llwydog, reputed to have been martyred and buried on the spot. In the churchyard, indeed, there are two stones,



Crossed Stone, Llanerchlwydog Church. North side.



No. 4.—LLANERCHLWYDOG CHURCH, INTERIOR. 1859.

nearly buried in the growing soil, which are commonly said to have reference to the saint's grave. One of them bears a cross cut in low relief, and of a design not hitherto observed in Wales.

The font, an early one, has a small octagonal bowl on a very low shaft; and at the junction of the chapel with the nave is still standing a stone altar similar to one of the three at Pontfaen.

The occurrence of the stone altars mentioned above is one of extreme rarity in Wales, though none of these monuments rivals that at Newton, in Glamorganshire, where the original altar-stone—a grand block, 5 feet long—remains *in situ*, under the east window of the chancel, and is in ordinary use up to the present time.

H. L. J.

FUNERAL OF THE HON. EDWARD HARLEY,

OF EYWOOD, HEREFORDSHIRE. A.D. 1735.

THE Honourable Edward Harley, of Eywood, Herefordshire, an account of whose funeral is given in the following letters, was the second son of Sir Edward Harley, Knight of the Bath, of Brampton Bryan, and brother to Robert, first Earl of Oxford. He for thirty years represented the borough of Leominster in Parliament; and in 1702 was appointed by Queen Anne to be one of the auditors of the impost.

His son, to whom the letters are addressed, was then one of the members for the county of Hereford. On the death of the second Earl in 1741, without male issue, he succeeded as third Earl of Oxford.

RICHARD BANKS.

Eywood, Sept. 12, 1735.

HON'D SIR,—This day, Mr. Luntley received your letter of the 9th, and as he is now just going to secure the way from the Woodhouse to Wapley, has desired me to answer it. The

letters to Mr. Guest, Mr. Wight, and Mrs. Toldewy, are all received, and I hope that everybody will take that care as becomes us, to observe your directions punctually, and to manage everything with that decency and regularity which you desire, of which I hope to send you a full and satisfactory account by next post.

Mr. Palmer is now here, and presents his most humble service.

Here came a Buck last night from Bramton, and Mrs. Toldewy has made such provision for entertaining what company are to be here, as I hope will answer your intention.

I am, hon'd Sir,

Your most obedient servant,

JA. DAVIES.

To Edward Harley, Esq., Member of Parliament, in Henrietta Street, Cavendish Square, London.

Tenbury, Sept. 14th, 1735.

SIR,—We could not possibly get any further than this place Saturday night, having the misfortune to break the perch of the herse on Friday evening, by Abberley Lodge, so were obliged to return back to the Hundred house and get a waggon and horses, to bring the body, etc., to the Hundred house. It was one o'clock yesterday before we could proceed on our journey, and with very great difficulty we got here by night. The roads are so bad that they are almost impassable, by the great rains and such floods that have hardly been known in the memory of any man now living. We went through Lord Foley's grounds, Mr. Winnington's, and others, yet we had much ado to get here, although we took a waggon to carry the things. Thank God, there has no other accident happen'd. The herse has not been down, by the great care of Mr. Harcourt's people; the coach I was in has been once down, but nobody hurt. James Griffiths went from the Hundred house Saturday morning for Eywood, to let them know that we should not be there till Monday evening. I thought it would not be proper for us to move from hence on Sunday, believing it would not be what you liked we should do; therefore, I hope I have done nothing but what you will approve of.

I am, Sir,

Your most obedient humble servant,

SAMUEL HOPKINS.

To Edward Harley, Esq., in Henrietta Street, Cavendish Square, London.

Titley, Sept. 14, 1735.

HON'D SIR,—I did not doubt but you'd be so good as to excuse my not acknowledging the favour of your letters, since you know how fully my thoughts would be employ'd, and since I was satisfied you needed not to be told how much I honour'd that great and good man your dear father while living, and how much I am concern'd at his death. I knew him and I lov'd him; and who that knew him well could forbear to pay him the greatest regard and esteem?

Everything here was prepared for his decent interment as you order'd. The bell began to toll about twelve o'clock. All the parishioners attended soon afterwards. The following gentlemen and clergy came about two: Dr. Broughton, Mr. Jones, Mr. Price of Knighton, Mr. Price of Kington, Mr. Palmer, Dr. Thomas, Mr. Bull, and Mr. Griffiths, w'o, together with Mr. Greenly and family, Mr. Passey and sisters, waited at my house. Mr. Walsham, Mr. Watkins, Mr. Hooper, and some others, waited at Mr. Fletcher's till about five o'clock, when James Griffiths came to acquaint us that as he was holding up the hearse, he observed the perch (as he calls it) of the hearse to be just ready to break down. This happen'd about half a mile from the Hundred house, about three in the evening, on Friday. When on Saturday morning he found it cou'd not be mended time eno', he set out to bring us this unwelcome news. It was very happy that it was observed so near a place of entertainment; and a vast pleasure to me to hear that the body had no fall there, nor anywhere else, tho' they had great difficulties from the badness of roads and the height of ye waters. James is gone to meet them at 'Lenbury, where they design'd to stay to-day, and to get hither as soon as they can to-morrow. There were many freeholders and tenants waiting, but no disorderly people, nor would there have been, I dare say, the least indecency. The road and the day were kept so private, that it prevented the great concourse that wou'd have otherwise been. As to the sermon, it must now be deferr'd till this day sennight. I shall endeavour to make it as useful to the living as I can; and to this end I can't but recommend some few of his many excellencies to y^e imitation of the congregation. I am very sensible of my own inability to draw his character w'th all the advantage yt his real worth deserves, and therefore should not have attempted that, if his directions had not seemed to forbid it. The post stays, and therefore must conclude w'th wishing you and Mrs. Harley and Mr. Harley comfort under this great affliction. In this and proper respects my wife joins with,

Hon'd Sir, your most oblig'd humble servant, JA. GUEST.

I hope you will excuse me, knowing how little time I have on Sundays.

Eywood, Sept. 16, 1735.

HON'D SIR,—Yesterday, between three and four o'clock, the hearse and coaches came to Titley, where everybody concerned attended, the clergy and family serv'ts being first fitted. The great good man was immediately carried by his old workmen to the vault, without going into the church (as Mr. Harcourt said, by your express direction), and the funeral was performed with the greatest decency and order. Afterwards, the company were fitted with hatbands and gloves, as described in the enclosed paper. By six o'clock, most of the clergy and gentlemen were at Eywood, and took part of a handsome cold entertainment and wine; and all went home, except Mr. Palmer and those that came from London, for whom everything was provided to their great satisfaction. Everything was done without noise or crowding. I never knew so many people met together with so little disturbance and disorder.

The coaches sett out this day about eleven o'clock, and took in a sister-in-law of Mr. Henry Salwey's and her daughter, for London. Adam says he cannot possibly gett up to London under five days; they go back by Hereford and Gloucester. Mr. Palmer and Mr. Guest are now here, and present their humble services. Mr. Guest not being very well, he hopes you will be pleased to excuse his not writing to you by this post.

I am, hon'd Sir,

Your most obedient servant,

JA. DAVIES.

CLERGY.

Mr. Palmer.	
Mr. Thomas	} of Presteign.
Mr. Griffiths	
Mr. Bull	
Mr. Watkins, of Knill.	

GENT.

Mr. Walsham and Brother.	Mr. Passy.
Mr. Greenly.	Mr. Hooper.
Dr. Broughton.	Mr. Price, Apoth.
Col. Jones.	Mr. Cook, of Luistmoore.
Mr. Price, of Knighton.	

CHÛN CASTLE.

ONE of the principal objects of the Association during the visit to Cornwall was the comparison of Welsh and Cornish antiquities. Among several contrasts, none was more striking than that presented by the often described Chûn Castle. The large stone fortified places in the Principality, such as Trefcaerau and Penmaen Mawr in Carnarvonshire, Carn Goch in Caermarthenshire, and elsewhere, are quite distinct in character from Chûn; the former class being rather fortified towns, where the natives of a whole district could retreat with their cattle in emergency; the latter approximating to the idea of a castle proper. The former, also, are generally of a much earlier character, and bear indisputable evidences of having been erected by a very primitive people; whereas Chûn, in its details, exhibits a marked advance, not merely by its superior masonry, but also by its interior arrangements. It may not, however, be safe to judge only from the character of the masonry, as so much must necessarily depend on the nature and form of available material. An excellent notice of primæval masonry has been published by Sir J. Gardner Wilkinson in the *Journal* of the British Archæological Association (1861), in which various examples are given, the masonry of Chûn being included among them. Nothing can be ruder than the remains on Whorle Hill, Somerset; and yet, although probably much earlier than those of Chûn Castle, it cannot safely be pronounced to be so much earlier from its mere rudeness, the locality not furnishing the conveniently shaped blocks of granite found in various parts of Cornwall.

Of castles proper in Wales there are no remains, except the earthen mounts once surmounted with wooden defences, and considered sufficiently ample and strong for the residence of a chieftain and his retainers. Nor

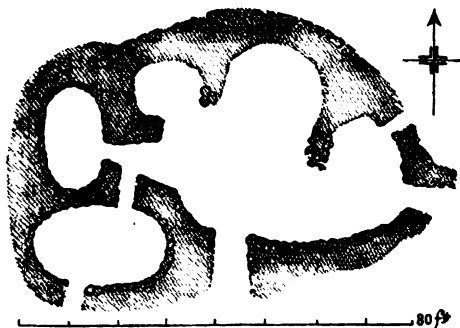
did the use of such wooden and earthen structures arise from want of stone, as they are constantly found in places where that material was close at hand. Of stone buildings of ante-Norman times in Wales, no vestiges remain; and if any were subsequently built, they were built after Norman or English fashion, as in the case of Dinas Bran in Denbighshire, so ably illustrated by Mr. Tregellas in the preceding number of the *Journal*. Considering the perpetual state of intestine warfare which seems to make up the greatest portion of the early history of Wales, it is certainly remarkable that with such abundant supply of stone, the natives should have made so little use of it in building defensive habitations. That the Romans must have taught them the use of lime-mortar must be admitted; they were probably even compelled to assist in the building operations of that people; and yet even to so late a period as the twelfth or thirteenth century, no use seems to have been made of this knowledge. The same remarks, however, apply to other countries as well as Wales.

Although Chûn Castle cannot be exactly termed a castle in the usual sense of the term, though it approaches so nearly to one, yet it has so many indications of superior skill, and is of so much later character than is usual in early stone works, that it may almost be assigned to a transitional period, retaining the primitive mode of structure on the one side, and more advanced skill as to arrangement on the other. The most remarkable of these novel features is the circle of habitations abutting against the inner wall and divided from one another by stone walls, presenting a complete picture of the arrangements in Restormel Castle in the more eastern portion of the county. The identity of the two systems arrested the attention of the visitors, and the general opinion seemed to be that one set of builders must have copied from their neighbours. Mr. Blight, with whom, probably, most would agree, thinks that the Norman builders of Restormel took the hint from the natives; and if it could be ascertained when the use of dry, or as it is usually

called, Cyclopean masonry, ceased ; and if it could also be ascertained that such a style of building ceased long anterior to Norman times; then Mr. Blight's suggestion might be generally admitted as correct ; unless, indeed, the natives and the strangers adopted the system independently of each other. But is it certain that the more primitive masonry did cease at so early a period ? Even at the present time, in some remote districts of Western Cornwall, a modified form of uncemented masonry exists; and if it is admitted that neither Cornwall nor Wales have any relics of cemented masonry anterior to the earliest Norman period, it may be granted that the use of dry masonry may have continued up to that period ; and, in so wild a country as that of the neighbourhood of Chûn, have even been prolonged some time after.

When, therefore, we have such a building as that of Chûn, in which the masonry is so superior, even making allowance for the convenient form of the material—a building which also presents so many indications of advanced skill—which has no traces of Cyttiau to mark the sites of primitive stone huts, it is not impossible that the structure may be of such an age as to have allowed the builders to copy the arrangements of Restormel Castle.

It is not, however, to be denied that, whatever doubt may exist as to the age of the castle, there can be no question that the cromlech, with other traces of sepulture near it, as well as perhaps the relics of Bosulow



village below the hill (a cut of which is here given¹) must be referred to a time long anterior to the earliest mediæval period, so that there was no doubt a population in this district at that early period. That the occupants of the village below had a place of retreat on the top of the hill, is also very probable; but then it by no means follows that the present castle was that retreat. There may have been, and probably there was, an earlier and a ruder one, subsequently replaced by the present and more complete building.

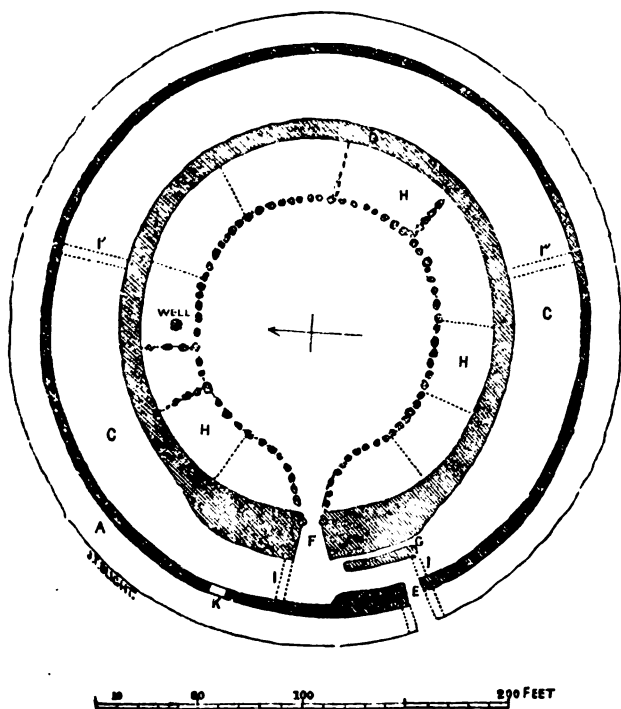
As to the real age of buildings like those of Bosulow, so little can be said, that it would be perhaps presumptuous to suggest that they were older than the castle. But less doubt exists as to the cromlech, which seems to be generally admitted to be the earliest monument we have of our predecessors; and even granting that the fashion of erecting such sepulchres continued for many generations, yet no well authenticated discovery of relics inside such chambers has been made, so as to indicate a later date than the first introduction of bronze. As a general rule, only stone implements, and sometimes ornaments of gold, have been brought to light in these chambers. As regards the stone huts, as already stated, the uncertainty is too great even to allow of suggestion; but the grouping of these tenements at Bosulow seems to be of a much more primitive character than the regularly arranged chambers within the castle.

In the great stone works existing in Wales, and which are certainly of a very early period, there was, as already observed, usually space for the population of a large district, together with their cattle. The area within the walls of Chûn Castle, built with such care and strength, is much too limited to have furnished the same kind of accommodation. The chambers project nearly thirty feet from the wall, leaving a nearly circular space little more than one hundred feet in dia-

¹ Since the visit of the Association a rude quern has been found in one of the huts.

meter, or more than was ordinarily necessary for the accommodation of the inhabitants of the chambers. It is true, there is the ditch between the two main concentric walls, but this measures only thirty feet, and with its traverses would have been an exceedingly inconvenient and dangerous situation to place cattle in.

One of the clearest and most satisfactory notices of Chûn Castle has been given by Mr. Blight, in his "Two days in Cornwall with the Cambrian Archæological Association," printed in the *Gentleman's Magazine*. There will be, therefore, less occasion to enter on the most striking features. On reference to the ground plan,—



Plan of Chûn Castle.

which, although agreeing with the original one given by Borlase in the main points, yet presents certain details

not noticed by him or any other writer on the castle,—it will be seen that they were eleven chambers (Н, Н, Н), one of which contained a well, and was perhaps not tenanted. The party walls, now nearly level with the ground, were in the time of Borlase about three feet high. Cotton, in his account (*Archæologia*, vol. 22), and Britton, in his *Beauties of England and Wales*, have incorrectly given these chambers as circular or oval. That Borlase was right, and the two last gentlemen wrong, the careful survey made by Mr. Blight, as well as the memories of those who had the opportunity of examining for themselves on the occasion of the visit, will testify. As already noticed, no traces of circular dwellings are found in the central area; so that the occupants of the castle must have lived in these chambers. They run about twenty-five or thirty feet from the wall, and had probably a wall in front in which the door was. In what manner, or with what material they were covered, is uncertain; perhaps by wooden beams covered with turf. It is hardly possible that they could have been roofed in with stone.

If what may be called the domestic arrangements exhibit an advanced state of art and civilisation, those connected with the defence are not less remarkable for their completeness, and, in some points, improvements on earlier systems.

The whole work was, in the first place, surrounded by an outer ditch, А; next, by the wall, В; in Borlase's time, nearly ten feet high; and, at present, in some places, six or seven. At the entrance, Е, two walls ran across the ditch, А. A little to the left is an opening in the wall at К, to which the Rev. James Graves drew Mr. Blight's attention at the time of the visit, and which up to this time had escaped notice. That the aperture is not the result of the destruction of that part of the wall, is proved by the facing stones still remaining in their places. The use of this kind of postern may have been to enable the besieged to attack in the rear the enemy while engaged in the intricate defences from

£ to F. The inner wall has no such outlet. Mr. Blight thinks its object was to divert attention from the main entrance. Between the two walls is the ditch, c, nearly thirty feet across, and divided into three compartments by four transverse walls, 1, 1', 1''. These traverses are a new feature in defensive works of primæval masonry. Their object is evidently not merely to confine the attack to a limited portion of the inner wall D, but to annoy the enemy in flank from the tops of the transverse walls. The inner wall, D, once of immense strength, is about twelve feet thick, and originally, according to Borlase's conjecture, not less than fifteen feet high. Towards the principal entrance, F, the wall increases enormously in thickness, measuring nearly thirty feet, or about three times as much as its average thickness elsewhere. This increased breadth, not exhibited on previous plans, was probably intended not so much to give additional strength to this important part of the wall as to furnish elevated standing room for the defence, which could thus attack both flanks of the enemy crowding in at F. This provision has not been noticed in other examples of primitive defence. The splay at the entrance F, represented in the cut, is con-



Entrance through the inner Wall at F.

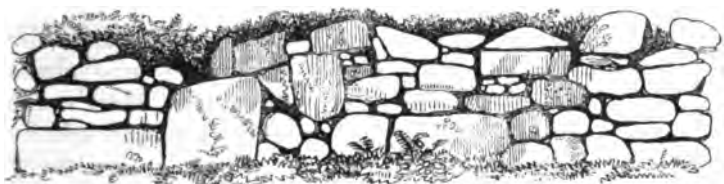
siderable, the narrow portion measuring but six feet and the opposite extremity seventeen. An increased thickness of the outer wall on the left side of £ is also to be noticed, although wanting on the other. The reason of this difference is evident. Supposing the right hand traverse, 1, unforced, the attack would be hemmed in between this broader portion of the outer wall and the

short parallel wall at g, which latter again is protected by the great breadth of the inner wall. As soon as the attack, after forcing their way at e, turned to the left, they would be exposed to assault on all four sides, as long as the traverses right and left remained in the hands of the defence. Supposing that the attack had in spite of these difficulties penetrated as far as the entrance of the wide-splayed passage terminating at f, they would still have their flanks exposed to the defenders mounted on the summits of the enormously broad walls on each side. A very narrow passage, g, leads into the right hand section of the divided inner ditch. It is only three feet in breadth, and what its object may have been is not at first sight very evident. From its narrow dimensions and situation between the two walls, the summit of one of which would support a considerable number of men, it seems to have served as a kind of sally-port from the ditch, c, or rather one portion of it, through which the rear of the combatants engaged in forcing their way through f might be annoyed; nor would it run much risk of being forced by the attack, as a few men would have held such a narrow passage against numbers, independently of assistance from their friends on the summit of the walls.

It is remarkable, as noticed by Mr. Blight in his account of Maen Castle, given in the *Journal* of the Royal Institution of Cornwall, and reprinted by permission in the preceding number of the *Archæologia Cambrensis*, that the splay in this latter instance is the reverse of that at Chûn Castle. Again, in Maen Castle, we miss the complicated turnings of the entrance at Chûn, so that we may perhaps consider the builders of Maen Castle less advanced in the art of defence than those of Chûn, and thus account for the difference of the splays.

The general character of the masonry of the outer walls may be judged from the portion represented in the cut, and which lies between the entrance, e, and the traverse, i", on the ground-plan.

Such are the more striking features of this work. Whatever its real age, it certainly presents many features not to be found in any other building of the same kind.



Chûn Castle. Masonry of outer Wall.

Without going so far as to suggest that it may have been built in early Norman times, yet it may perhaps fairly be allowed to be one of the latest examples of primitive masonry, as it is certainly the most interesting. Whoever may be the proprietor of such a monument, we trust that our Cornish friends will use their best endeavours to persuade him to protect it from local spoilers who have already, at various times, done somuch irreparable mischief.

E. L. BARNWELL.

If reference be made to the plan of Carn Goch, in a preceding volume of this series, it will be observed that there, too, the walls, on the sides of the main or western entrance, are enormously thickened, no doubt for the purpose of increasing the means of defence by allowing men to muster upon them. It should be remembered, too, that all these walls and mounds constituted so many heaps of ammunition which could be thrown down from above with the most deadly precision, as, indeed, the Romans used to find when attacking the strongholds of Galatia.

In Pembrokeshire, at the present day, it is sometimes the custom to raise walls in masonry purposely left dry for several courses above the soil, in order that water and damp may not be sucked from the ground into the rest of the walling; and the skill exhibited by masons in building dry walls, not only for field walls, but also for farm buildings, mills, and even dwellings, all over the Principality, is well known.

We recommend members to compare the plans of Chûn Castle with those of the stone buildings, etc., lately found and still used in the isles of Scotland, as commemorated in the *Transactions* of the Scottish antiquaries.—[ED. ARCH. CAMB.]

CRÛG LÂS, MALLDRAETH, ANGLESEY.

AMONG the few objects of antiquarian interest in the island of Anglesey which remain unnoticed in our *Journal*, I wish to mention a tumulus on Malldraeth Marsh, the name and present condition of which I would gladly see placed on record ere the spade of the agriculturist has converted it into a fertiliser, or has otherwise reduced it to insignificance, which has been the lot of too many of its class. The well known tumulus, "Mynwent y Llwyn," situated south-east of Llangristolus Church, no longer arrests the observation of the traveller. Its bright green sward of centuries is gone. The plough is in full operation on its summit; under the levelling influence of which, field, fosse, and tumulus will soon be indiscriminately united.

The subject of this paper, generally known as the Crûg Lâs, stands on the left bank of the Cefni upon an allotment of Malldraeth Marsh, attached to a farm called "Hendregadog," within the parish of Llangaffo. It was at one period fenced in by an ordinary bank with a ditch on each side encircling an area 36 yards in diameter. Within this enclosure the tumulus gradually ascends to the height of 9 feet, and has at its summit a basin-like cavity or depression 17 feet in diameter, which seems to indicate considerable subsidence. With the kind permission of the proprietor, Owen Fuller Meyrick, Esq., of Bodorgan, I lately opened a trench from east to west, passing through the centre of the mound 10 feet wide at the top, 6 feet wide at the bottom, and found it to consist of the blue clay which underlies its foundation. At the depth of three feet from the summit the spades of the workmen came in contact with a brown or rust-coloured earth, so distinct and peculiar that I had no hesitation in regarding it as human bone in a state of decomposition. It was slightly crisp and

gritty under the spade, and was also so brittle that to detach it from the surrounding clay and to trace by that means any organic outline or configuration which it might possess was hopeless.

From this elevation downwards, we passed through a succession of irregular and compressed layers of a similar brown earth which contrasted remarkably with the blue clay in which it was imbedded. The sides of our cutting presented from six to eight strata of this substance, of considerable horizontal extent, but in thickness or depth varying from one inch to three or four. A sectional view of the barrow suggested to us the idea of a layer of human bodies, and a layer of clay placed alternately upon each other without any especial regard to any uniformity of construction. At the depth of seven feet we met with three small but distinct masses of splintered white bone, which I believed to be portions of human heads crushed into fragments by pressure and decay. At the same depth we found other pieces of bone in various stages of their transition from a white state to a dark rusty brown. Not content with my own convictions, I sent specimens to London, and am able to assert on the highest authority that these remains are "unquestionably human."

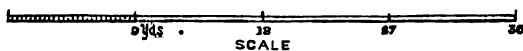
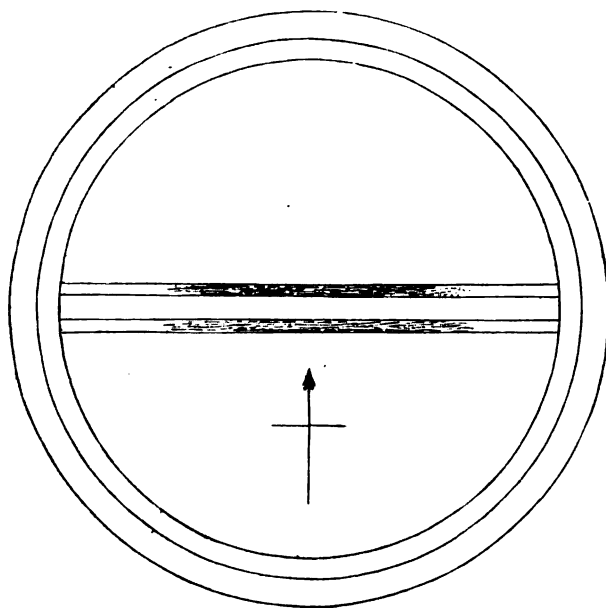
The extreme tenacity of the soil rendered the discovery of any minute objects of interest difficult and improbable; but it is to this circumstance that we probably owe the preservation of vestiges which in common mould might have been totally obliterated. The depth of 9 feet brought us to the herbage upon which the tumulus was originally piled, dark and glossy as coal, but scarcely exceeding ordinary letter-paper in thickness, beneath which I traced roots of rushes, the underlying clay being in other respects perfectly blue, without indications of an old sward of many years' growth and formation. Descending through less than a 2-feet stratum of this sedimentary blue clay, we arrived at a bed of sand which retained in a striking manner an odour peculiar to the sea-shore. These sand-beds, extending

under the surface of the marsh and varying in depth from 6 yards to 14, and even to 20 as we draw nearer to the sea, have been found by colliers in most instances to be exceedingly quick, especially in their lower strata. Hence, probably, the origin of the name Malldraeth, at an early period of its history. Having thus completed the not very agreeable duties of grave-digger, I hope that some of our experienced members will favour me with their opinions as to the probable origin and date of this tumulus, and intimate whether they can ascribe its construction to any particular nation or people. Should they decide that it stands upon an ancient battle field, and that it contains the bodies of the slain, I may observe, that with the estuary of the Cefni on one side widening and deepening in its course; and, on the other, an extent of marshy plain intersected by numerous channels up which the tide used to flow prior to the formation of the present embankment, it marks a spot well suited for a bloody and fatal encounter. Malldraeth, and the high ground which overlooks it, may also be regarded as the last stand-point for an army of defence between the Menai and the seat of our princes at Aberffraw. Distant about 70 paces from the Crûg Lâs, in a south-westerly direction, are the remains of a similar barrow 60 feet in diameter. Its present elevation is scarcely 4 feet. Continuing for half a mile in the same south-westerly direction, we arrive at a chain of small tumuli with the existing foundations of many more, all of which are comprised within the space of 400 yards. They range from 30 to 40 feet in diameter at their base, and their height in their present mutilated condition varies from 3 to 5 feet. I made an opening in the largest, and found that its contents were in most respects similar to those of the Crûg Lâs, with this marked difference, that the brown earthy matter of the former, although perfectly distinct from the blue clay, was broken into small fragments and not distributed in layers. It had, moreover, an appearance of being older, or at least, of being further advanced in

**TUMULUS AT CRUG LÂS, ON MALLDRAETH MARSH,
ANGLESEY.**



Section of Tumulus from E. to W., shewing compressed Layers of Bone.



Ground-Plan with Width of Trench at Top and Bottom.

decomposition and in its assimilation to natural soil. When Malldraeth was a common, these tumuli were so generally the retreat of sheep and cattle during floods and high tides, that a tradition is taking root in the neighbourhood of their having been constructed for no other purpose.

The Rev. W. Wynn Williams, junior, of Menaifron, who has taken a friendly and archæological interest in my proceedings, has been so kind as to append a sketch of the Crûg Lâs, drawn with his usual accuracy.

Respect for those who lie buried in the Crûg Lâs, who may have been the bravest of their nation, demanded that I should cause the earth to be restored to the trench, and the old sward replaced on its surface. Henceforth I trust that this unassuming monument of the past may be permitted to remain unchanged for the contemplation of future generations, who are likely to be more interested in these subjects than we are.

H. P.

Dinam, Feb. 21st, 1865.

Our readers will do well to compare the foregoing account with that of the opening of a large tumulus at the Cardiff Meeting of the Association. In the latter instance, the same circumstance of a mass of human decomposed remains lying on turf and heath, still clearly to be made out, was remarked.

We regret much to learn that the Mynwent y Llwyn should have been disturbed by the plough, and hope that the owner of the ground will protect it from further injury. These monuments of our early fathers are quite as deserving of respect as those of mediæval periods; and, in the present instance of remains in Anglesey, ought to be kept intact, there being several questions of history relating to that island which may receive much illustration from them. The whole district is richer in early remains than is commonly supposed, and we should be glad to hear of a new and augmented edition of Rowland's *Mona Antiqua* being undertaken by our correspondent and by our Local Secretary. Both these gentlemen, however, would do well to carry out a new and systematic survey of the island, in respect of its early remains; and we hope they will undertake this task, which they are so well able to accomplish.—ED. *Arch. Camb.*

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

It gives us the highest satisfaction to announce that HIS ROYAL HIGHNESS THE PRINCE OF WALES has been pleased to join our Association, and place his name at the head of the list of patrons.

The President having applied, on this subject, to Lieut.-General Knollys, Comptroller of His Royal Highness's Household, has received the following reply :

[COPY.]

“ Marlborough House, Pall Mall, S.W.
March 5, 1865.

“ SIR,—I have the honour to acknowledge the receipt of your letter of the 4th inst. with its enclosure, which having laid before the Prince of Wales, His Royal Highness has directed me to inform you that it will afford him great pleasure to become the Patron of the Cambrian Archæological Society in the place of his lamented father.

“ I have the honour to be, Sir,

“ Your most obedient servant,

“ J. KNOLLYS.”

“ J. H. SCOURFIELD, Esq., M.P.”

We have also the gratification of stating that HER MAJESTY THE QUEEN has been most graciously pleased to order the volumes of the *Archæologia Cambrensis* to be purchased, and regularly added to her own private library, in continuation of the series begun by His late Royal Highness (our Patron) the Prince Consort.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Meeting for 1865, which, as already announced, will be held in the Isle of Man, is to commence at Douglas during the month of August. The precise day, with the programme of arrangements, will be announced in the next number of the Journal.

His Excellency the Lieutenant-Governor of the island has consented to preside on this occasion; and the Lord Bishop of Sodor and Man has placed himself at the head of the Local Committee.

Active measures are being taken, and subscriptions raised, in the island, to promote the success of the Meeting, which promises to be one of peculiar interest and importance.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1864.

STATEMENT OF EXPENDITURE AND RECEIPTS.

EXPENDITURE.				RECEIPTS.			
£	s.	d.		£	s.	d.	
To Printing	-	201	19 1	January 1, 1864. By balance in Treasurer's hands -	-	55	3 5
" Editor of <i>Archæologia Cambrensis</i>	-	30	0 0	" Haverfordwest Meeting -	-	12	17 9
" Postages and carriage of parcels	-	8	11 1	" Subscriptions -	-	300	14 0
" Steel Engraving	-	40	15 6	" Donation of the Earl of Powis -	-	9	0 0
" Wood Engraving	-	28	16 0	" Contributions to Editorial Fund -	-	9	0 0
" Stationery	-	1	10 0				
" Balance in Treasurer's hands 31st December last	-	73	3 6				
			<u>£386 15 2</u>				<u>£386 15 2</u>

Audited and found correct.

JMO. EVANS } *Auditors for*
 JOHN MORGAN } 1864.

Brecon. 1st February, 1865.

JOSEPH JOSEPH, F.S.A., *Treasurer.*

Correspondence.

DISCOVERY OF ANCIENT COINS AND HUMAN REMAINS

IN THE PARISH OF LISWORNEY, NEAR COWBRIDGE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Two matters have recently occurred in my neighbourhood, which I think may be interesting to the readers of the *Archæologia*: the one, the finding of ancient coins; and the other, the discovery of half charred human remains; and both in the parish of Lisworney, the adjoining parish to that in which I reside.

First, as to the coins.

In the month of August last I employed some workmen to remove the thatch off an old farm-house, prior to having it roofed with slates. They threw the thatch from the roof to the ground, and whilst there, the farmer's pigs, when mooting in it, laid hold of a buckskin gauntlet or military glove, out of which fell a number of silver coins, about sixty, I should think, in number. The bystanders ran off with many of them; but I have been able to recover forty-seven. The most ancient of them is one in the reign of Philip and Mary, and those which differ from each other may be described as follows:—

No. 1. *Obverse*. A male and female bust facing each other, the man looking to the right, the woman to the left, surmounted by a crown, and by the figures 1554; lettered round the edge, PHILIP . ET . MARIA . D . G . R . ANG . FR . NEAP . PR . HISP. *Reverse*. A shield surmounted by a crown; arms, nearly obliterated, but evidently quarterly of four, those of England impaled with France in the fourth place; lettered round the edge, POSVIMVS DEVM ADIVTOREM NOSTRVM, with the figures XII (to represent 12d.) each side of the crown; diameter, one inch two lines; weight, eighty-four grains.

No. 2. *Obverse*. A female bust wearing a crown and a ruff looking to the left; lettered round the edge, ELIZAB . D . G . ANG . FR . ET . HIB . REGI. *Reverse*. A shield quarterly of four; first and fourth, three fleur-de-lis; second and third, three lions passant; lettered round the edge, POSVI . DEV . ADIVTOREM . MEV; diameter, one inch two lines and a half; weight, ninety-one grains.

No. 3. *Obverse*. The same as No. 2, but lettered round the edge, ELIZABETH . D . G . ANG . FRA . ET . HIB . REGINA. *Reverse*. The same as No. 2; diameter, one inch two lines and a half; weight, ninety-one grains.

No. 4. *Obverse*. A male bust with a beard, crowned, and looking to the right; the figures XII on the left side of the head; lettered round the edge, IACOBVS . D . G . MAG . BRIT . FRA . ET . HI . REX. *Reverse*.

A shield quarterly of four; first and fourth, the arms of England and France quartered; second, a lion rampant; third, a harp; lettered round the edge, QVAE . DEVS . CONIVNXIT . NEMO . SEPARET; diameter, one inch two lines and a half; weight, ninety grains.

No. 5. *Obverse*. A male bust looking to the right, crowned and bearded, the letters XII on the left side of the head; lettered round the edge, IACOBVS . D . G . ANG . SCO . FR . ET . HIB . REX. *Reverse*. A shield, the same as No. 4, and lettered round the edge, EXVRGAT . DEVS . DISSIPENTVR INIMICI; diameter, one inch two lines and a half; weight, ninety grains.

No. 6. *Obverse*. A man on horseback, caparisoned, going to the right, crowned, and bearing a sword in his right hand held over his right shoulder; lettered round the edge, IACOBVS . D . G . MAG . BRIT . FRAN & HIB . REX. *Reverse*. A shield, quarterly of four; first and fourth, the arms of England and France, quartered; second, a lion rampant; third, a harp; lettered round the edge, QVAE . DEVS . CONIVNXIT . NEMO . SEPARET; diameter, one inch three lines and a half; weight, three drachms fifty grains.

No. 7. *Obverse*. The same as No. 6, but lettered round the edge, IACOBVS . D . G . MAG . BRI . FRA . ET . HIB . REX. *Reverse*. The same as No. 6; diameter, one inch three lines and a half; weight, three drachms fifty grains.

No. 8. *Obverse*. A man on horseback going to the left, caparisoned, crowned, bearing a sword in his right hand, sloping over his right shoulder, the horse plumed; lettered round the edge, CAROLVS . D . G . MAG . BRIT . FR . ET . HIB . REX. *Reverse*. A shield, surmounted by a fleur-de-lis, with C on the left and R on the right; quarterly of four; first and fourth, the arms of England and France, quartered; second, a lion rampant, in a frame; and third, a harp; diameter, one inch four lines; weight, three drachms fifty grains.

No. 9. *Obverse*. A man on horseback going to the left, holding a sword in his right hand erect, crowned, the horse not plumed; lettered round the edge, CAROLVS . D . G . MAG . BRI . FRA . ET . HIB . REX. *Reverse*. A shield, quarterly of four; first and fourth, the arms of England and France, quartered; second, a lion rampant, in a frame; and third, a harp; lettered round the edge, CHRISTO . AVSPICE . REGNO; diameter, one inch four lines; weight, three drachms four grains.

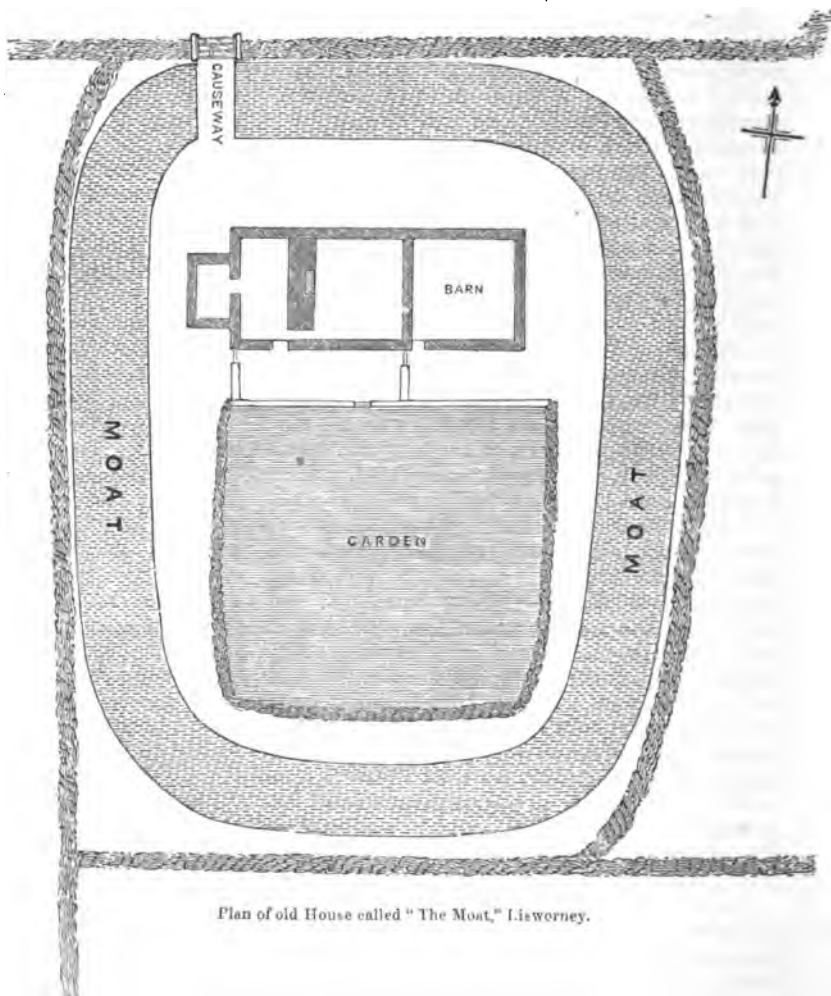
No. 10. *Obverse*. A male bust, bearded and crowned, looking left, the letters XII at the back of the head; lettered round the edge, CAROLVS . D . G . MA . BR . FR . ET . HI . REX. *Reverse*. A shield, quarterly of four; first and fourth, the arms of England and France, quartered; second, a lion rampant, in a frame; and third, a harp; lettered round the edge, CHRISTO . AVSPICE . REGNO; the letter C. on the left side of the shield, and R. on the other side; diameter, one inch two lines; weight, ninety grains.

No. 11. *Obverse*. A man's head, crowned, bearded, looking to the right; at the back of the head, the letters VI (for 6d.); lettered round the edge, IACOB . D . G . MAG . BRI . FRA . ET . HI . REX. *Reverse*. A shield, quarterly of four; first and fourth, England and France, quartered;

second, Scotland; and third, Ireland; over the shield, the figures 1623; lettered round the edge, QVAE . DEVS . CONIVNXIT . NEMO . SEPARET; diameter, one inch; weight, one drachm.

No. 12. *Obverse*. A man's head, crowned, bearded, looking left; behind the head, VI; lettered round the edge, IACOBVS . D . G . ANG . SCO . FRA . ET . HIB . REX. *Reverse*. A shield, the same as No. 11, but having over it the figures 1603; lettered round the edge, EXVRGAT . DEVS . DISSIPENTVR . INIMICI; diameter, one inch; weight, one drachm.

The house in the thatch of which these coins were found, is the



Plan of old House called "The Moat," Lisworney.

most ancient in the parish of Lisworney. It is surrounded by a moat filled with water, which is about eighteen feet wide and twelve feet deep. It was approached in time of living memory by a wooden foot-bridge only, capable of being withdrawn at pleasure; but, in modern times, for this bridge there has been substituted a causeway across the moat sufficiently wide to admit of a cart passing over it.

I am inclined to think, that during the civil wars, the inhabitants of the place resorted to this house for security, together with their defenders, and that one of the cavaliers placed his treasure in his glove, and concealed it in the thatch; but that, owing to some casualty, he was prevented recovering it or making its place of deposit known.

With respect to the human remains, in order to make the place of discovery intelligible, I should state that a person travelling westward along the mail or turnpike road, which leads from the town of Cowbridge to Bridgend, at the distance of about two miles and a half from the former town, would come to cross roads where there is a small hamlet called Pentre-Meyrick. Of these roads, that on the left or south side of the high road leads to the village of Lisworney. Pursuing it in a southerly direction for about one hundred yards from the diverging point, the traveller will observe on his right hand, namely, on the western side of the road on the strip of waste land which lies between the road and the fence of the nearest field, a large tumulus or barrow about ten feet high from the general surface of the ground, eighteen feet wide at the base, and three feet at the apex or top. This barrow I have often thought of exploring, but never had the opportunity of doing so. However, on the 2nd of January last, the contractor, for repairing the turnpike roads, thought fit to employ some of his workmen to dig into it, for the purpose of procuring stones for those roads. On doing so, they found it to consist of earth intermixed with loose stones. When they had reached a part of it, four feet from the apex, six from the base, and equally distant from each side of the mound, one of them struck his pickaxe against a flat stone, which, on removing the earth, they found to cover the mouth of what they called a "*butter stean*," but which was doubtless an ancient sepulchral urn. In their anxiety to obtain, what they thought would prove to be *gold*, they knocked it all to pieces; so that when I visited the spot, I was not able to obtain a fragment more than three inches long by two wide. They describe the stean or urn, as being about twelve inches in diameter across the mouth and eighteen inches high. It contained burnt matter and half-charred human bones: among which, a skull, two thigh bones, a lower jaw, and several good teeth, were plainly distinguishable. I have preserved one of the jaw-teeth; the rest of the bones were buried near the mound. The material of which the urn was composed, was of a very friable nature, so much so, that you could almost break it with your finger and thumb. It is four-tenths of an inch in thickness, being black from the interior to the centre of the material, and red from thence to the outer surface. It was of an exceedingly coarse manufacture, and I could not discover anything like varnish upon it.

It is very difficult to say whether these remains were Roman or Cymro; but I may mention, that within a quarter of a mile of this barrow, namely, close to the parish road which leads from the turnpike road above mentioned to Pwllwyrach, the residence of Hubert de Burgh Thomas, Esq., at a spot called Mynydd bach, there are the remains of an old encampment, and it is probable that one of the chief men who died there may have been buried in this tumulus.

Yours, etc.,

R. C. NICHOLL-CARNE.

Nash Manor, near Cowbridge, Feb. 18th, 1865.

RESTORATION OF St. DAVID'S CATHEDRAL.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The works for restoring the Cathedral of St. David's have been going on for some time, as you are aware, under the superintendence of Mr. G. G. Scott; successfully, but not too soon. In order to support and under-build the tower, it has been necessary to remove certain graves near the foundation on the west, and the supposed tomb of S. Caradoc in the north transept. The removal of the latter took place in December last. At the back of the two quatrefoils (see *History and Antiquities of St. David's*, by Jones and Freeman, p. 106) there was a rude coffer of stone, apparently for offerings (which might well have been dropped through the quatrefoil openings); and just at the left of that and a little below were found a few bones. These were not, however, interred, but were contained in a rude ark of slate, about one foot three inches by two feet, as relics. In February, under the tiles and dais, on west side of rood screen, were found three graves. One was opposite the centre of the entrance to the choir, and one on either side. The centre one was within five inches of the tiles, and had evidently been rifled. No human remains nor any article but a few pieces of leather were found in it. This grave was of very superior workmanship, the stones being well and fairly wrought and set. It must have been the first interment in that spot, and the covering slab was probably level with the nave paving. It may be questioned whether this were not the grave of Peter de Leia, the founder of the present structure, who died 1199, in the absence of any evidence as to his burial-place. The grave on the south of this was nine or ten inches lower in the soil, and there was a cavity in the stone work for the skull. In this the remains were perfect. The pastoral staff-head of copper gilt, a chalice, and paten of silver, and a gold ring set with amethyst were in it. It is conjectured to be the grave of Bishop Richard de Carew, who died about 1280. The third and northernmost grave was a plain one of stone in which the remains were perfect. As in the southern one, so in this, there were a pastoral staff-head of copper gilt, chalice, and paten of silver and gold ring of amethyst. There was, however, besides, a silver penny

of Edward I, which would correspond with the date of Bishop Beck's death, 1293.

On the 21st March, the opening of Bishop Gower's tomb was commenced by the removal of the effigy. Mr. Clear, who directed the work, proceeded from the south side of the screen working north. About one foot nine inches below the nave pavement the workmen came upon a grave: it was covered by a slab, bearing a cross fleurie. A few inches lower, and to the north, were seen the covering-stones of the celebrated Gower's grave, separated from the former graves by a narrow wall. Gower's remains were enclosed in a lead coffin which had been guarded by one of wood. The lead one was nearly perfect, but the lid had given way and fallen inward. To the surprise of the many spectators, no ring, chalice, nor paten could be found. The staff-head, very different from, and much larger than those found in the graves of February, had been robbed of whatever precious metals covered the copper frame-work; and probably the other valuables buried with this bishop had been taken at the same time. The grave itself was under the southern part of the screen; the floor of it was tiled and the sides built of dressed stone; but the workmanship was by no means equal to that of the grave opposite the centre of the choir entrance, above suggested to be that of De Leia. Several fresco colourings have been discovered on the inner roof of the screen and in other places. They have been accurately traced by Mr. Clear, where possible, and every care is being taken to preserve them. Drawings of all these will probably appear in a future July number of the *Archæologia Cambrensis*.

I am, etc., J. TOMES.

Burton Rectory, March 23, 1865.

CASTELL DINAS BRAN, DENBIGHSHIRE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I have received the following letter from the owner of Castell Dinas Bran, and its insertion in the Journal will, I am sure, be very agreeable to the members of the Association.

I am, Sir, yours obediently, E. L. BARNWELL.
Ruthin, March 1, 1865.

"January 18, 1865.

"SIR,—In the very interesting article on Castell Dinas Bran, in the *Archæologia Cambrensis* for this month, it is stated that it formed part of the lordship of Bromfield and Yale. This, I think, is an error. Howell, in his *History of Wales*, p. 321, says, 'Dinas Bran, which is a castell standing upon a very high mountain, of situation impregnable, in the Lordship of Chirke,' etc. At page 194, it is certainly mentioned in connexion with the lordship of Bromfield and Yale; but had it formed part of that lordship it would not have been in my possession, as I inherited it as part of the lordship of Chirk through my maternal ancestor, Sir Thomas Myddleton, who bought it of Lord St. John, of Bletso, in 1595. Dinas Bran appears to have followed pretty much the fortunes of this place (Chirk Castle);

which also belonged to the Mortimers, Fitzalan Earl of Arundel, Mowbray Duke of Norfolk, Lord Abergavenny, Sir William Stanley, etc., which would be accounted for by its being part of the lordship of Chirk. I may add, that it is in the parish of Llangollen, which has always held its courts in this lordship.

"Should you think these remarks of any value, you would, perhaps, kindly communicate them to the author of the article in question. I will see to the underpinning of the south side, as recommended, without fail, in the spring.

Your obedient servant,

"R. MYDDLETON BIDDULPH."

"Rev. E. L. Barnwell."

STACKPOLE MSS.: HERALDIC VISITATIONS.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I observe that the Chartulary of the Carmarthen Priory is shortly to be published, under the able superintendence of Sir Thomas Phillips, which, I have no doubt, will be highly interesting to us all. I beg to suggest, that it would be a very great *desideratum* if the Earl of Cawdor could be induced to cause the valuable manuscripts preserved in his Lordship's library at Stackpole to be published under similar superintendence. Before parochial registers were kept, the *Heraldic Visitations* for South Wales were usually held at Golden Grove, I believe, where the marriages and deaths of all the principal families were legally recorded and preserved. Should Lord Cawdor be induced to confer such an advantageous boon on the inhabitants of South Wales, I feel quite certain that the subject would be immediately and most thankfully taken up.

I am, etc.,

AN OLD MEMBER.

CHARCOAL UNDER MEINI-HIRION, ETC.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The Master of the Rolls has just authorised the publication of the works of Alexander Neckham, abbot of Cirencester, and foster brother of Richard Cœur-de-Lion. Neckham wrote, in the twelfth century (*De Naturis Rerum*, etc.),—"Burnt coal lasts so incorruptibly that they who mark out boundaries employ it by throwing half-burnt coal into a hole, over which they erect stones (*plural*); whereby, for any number of ages afterwards, the presence of the coal may convince any contentious litigator as to the existence of the true boundary-line."

It is obvious that this notice suggests caution in respect to the conclusions from archæological excavations, and will recall discoveries. Sometimes the presence of anthracite coal in the soil above cists and urns, indicates only the subsequent use of lime for agricultural purposes. The examination of any load of lime about to be spread in the South Wales district will shew what is meant.

I am, etc.

Gumfreston, Jan. 12, 1865.

GILBERT N. SMITH.

CONWAY CASTLE.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the *Gentleman's Magazine* of January last is an interesting notice of Conway and its castle. At page 80, the writer affirms, that the disgrace of dismantling the castle belongs to the third Viscount Conway, and not, as according to Mr. R. Williams and Mr. Hartshorne, to the first of that line. According to Mr. Williams (*History of Aberconway*, p. 66), Charles the First made a grant of the castle in 1628, to Lord Conway. Previously to this, however, the castle had been demised to Sir John Duncombe, and others, by James (14 James I). Archbishop Williams found it, in 1643, in a very bad state, and repaired it at his own cost, on promise of being reimbursed. It is not known to what extent these repairs were carried, but they could hardly have amounted to the restoration of a building which had been uninhabited since 1590. In the *Cambrian Register*, vol. i, is a letter from T. Wynne and T. Vaughan to the Earl of Suffolk, High Treasurer of England, setting forth the ruined state of the building; that the greater part had been down and unoccupied thirty years, such of the timber as remained supporting the roof was rotten, and getting more rotten every day; the leads had been in great part removed, etc. The lessees of the time had probably done much of the damage; but at any rate, as the Earl of Suffolk was Lord-Treasurer from 1613 to 1620, it is evident that, unless the Archbishop had completely restored it, Lord Conway, whether the first or third, was not so culpable as is generally thought. The castle seems to have been little adapted, at the time of the Great Rebellion, to stand a vigorous attack, for it was given up without much delay. And it is not probable that after this time any repairs were carried out; so that Lord Conway was guilty of removing only the *remains* of the leaden roof, etc., the castle itself being already in a very ruinous condition. M. A.

ANCIENT ROADS: VIA FLANDRICA, SARN
HWLFORDD, ETC.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—It gave me much pleasure to observe the subject of ancient Welsh roads advocated by one of our members, Mr. James, in the last number of the *Arch. Camb.* It is a subject too little thought of in illustrating the early history of our country; and yet many points in ethnology, or at least in the story of tribes, depends upon the information which we possess respecting ancient means of communication. The Roman roads of Wales are not yet all mapped, though a good deal has been doing quietly of late years to this end. The early or the late British trackways, and the mediæval roads, have received very little attention; and I am surprised that so few

papers upon them have appeared in our Journal. If Mr. James (Llallawg), who is fully competent to the work, would undertake it, he would be doing a kindness to many members, who have not the same opportunities nor the same local knowledge as himself.

I believe the *Via Flandrica* to be an ancient British line of road, —when begun it is difficult to say,—but, on account of its keeping along the high ground and ridges of Precelly, probably while the lower lands remained in a state of primæval forest. It is not unlikely that this line of road may be traced all along the hills to the neighbourhood of Lampeter, on the Teivy, in Cardiganshire, and from thence over the Mynydd Epynt hills into the districts of Brecon and Hereford.

In Flintshire, a line of embankment and road, called *Sarn Hwlkin*, runs from Newmarket to Whitford. Had its name any connexion with that of the *Sarn Hwlfordd* mentioned by Mr. James?

A long line of road, still practicable for vehicles, extends nearly due north and south from Chester to Cardiff, passing near Llandrindod, and through Brecon,—not to be confounded with the line of Roman road a few miles to the westward of it.

Nothing sufficiently positive has been ascertained concerning the old line of road running along the southern side of the Towy, by Carn Goch; and there is reason to believe that in Radnorshire, on the wild hills to the west of Rhayadr and Builth, several British lines of trackway may still be made out.

On the mountains of Merioneth and Carnarvon, old British roads are certainly to be traced; and so there are in the upper parts of Montgomery.

I mention these lines thus slightly in the hope that it may induce Mr. James, and some other members, to take up the subject, and treat it scientifically and systematically. I am, etc.,

A MEMBER.

COLLECTIONS OF DRAWINGS OF WELSH ANTIQUITIES.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Several large collections of drawings of antiquarian remains in Wales are in existence, and before they become dispersed it is important to state where they are now to be found. They are supposed to be little known, though they are of no small archæological value. I have had the advantage of examining them all, and can speak from personal knowledge.

1. THE PENNANT COLLECTION at Downing Hall, Flintshire. This is by far the most valuable for North Wales. It was formed by Pennant, the antiquary, and was the handiwork of Moses Griffiths, his draftsman, an artist greatly in advance of his day, who understood architectural detail, and drew with photographic accuracy. The drawings, beautifully coloured, are bound up in two large-paper

copies of Pennant's *Tours*. They are two hundred in number at least, and are all in excellent condition. They comprise all that was known at that time, and among them are many records of things that no longer exist. On the margins of these volumes, wherever mention is made of any notable family, the arms are fully emblazoned. I do not know that our Association could do better than obtain leave from Lord Feilding to publish a selection of these admirable drawings.

In the same library is a copy of the *Tour in Scotland*, with drawings by Mr. Griffiths of the same kind and number; and I would recommend the subject to the special notice of the *Scottish Antiquaries* or the *Spalding Club*. There also are to be seen the twelve folio volumes of illustrations of Pennant's *London*, containing many hundreds of drawings and rare engravings. The *English Antiquaries* ought to arrange for publishing a selection from this immense series. Pennant's zoological works are in the same collection, all illustrated with the same care and profuseness. A morning spent in the library at Downing is one of the greatest antiquarian treats that can be imagined.

2. The PARKER COLLECTION at Loton Hall. This was formed by the late Rev. John Parker of Llanyblodwell, and is now in possession of his sister, Lady Leighton. It consists entirely of his own exquisite drawings, executed with the highest architectural and artistical skill, and comprising most of the architectural remains of importance in the whole of Wales. Very little escaped Mr. Parker's notice, and his skill was equal to the illustration of whatever he saw. The beauty and importance of this collection, which fills many volumes and portfolios, can hardly be overestimated; and our Association should always consult it before attempting to illustrate any considerable Welsh building.

In the same library will be found Mr. Parker's drawings of English and continental antiquities, all of a similar stamp; as well as his portfolios of drawings of the picturesque beauties of Wales, England, Scotland, Ireland, Switzerland, and other countries. He was one of the hardest working artists of this country, and among other instances of his exhaustive perseverance, it may be mentioned that he visited Snowdon alone for ten summers, in order that he might delineate all its wonders and beauties, the artistic result being preserved among the other treasures of the collection.

3. The NORRIS COLLECTION. The late Mr. Norris, of Waterwinch near Tenby, was an excellent antiquary and artist, scarcely inferior to Mr. Parker or to Mr. Griffiths. He delineated South Welsh antiquities chiefly, and in particular those of Pembrokeshire, with rare fidelity and success. His drawings are somewhat wanting in architectural measurements; but they are of the greatest value in recording much that is no longer extant. This collection, which amounts to more than eight hundred drawings, has been purchased by Sir Thomas Phillipps of Middle Hill; and ought never to have been allowed to slip through the fingers of our Association.

4. The GRANT FRANCIS COLLECTION. This fine collection, which, however, chiefly refers to Glamorganshire and South Wales, has been formed by one of our most active and indefatigable members, G. Grant Francis, Esq., F.S.A., of Swansea. It is in excellent condition, properly arranged and bound, and contains many hundred drawings, plans, maps, etc., all of the greatest value to the South Wales antiquary. Few collections are so well classed and cared for as this.

5. The FREEMAN COLLECTION. A large collection of sketches of churches, etc., in all parts of Wales, etc., have been made by another member of our Association, E. A. Freeman, Esq., M.A., of Somerleaze, Wells. It has been more than once exhibited to the Association, specially at the Truro Meeting; and many specimens of it have been engraved for the *Arch. Camb.* The sketches are all by Mr. Freeman's own hand, done in pen and ink with surprising effect and accuracy. His rapidity of delineation is perfectly wonderful; and his collection, which extends to buildings in England and on the Continent, is of the highest professional value and interest.

I may add to the above account, that my own collections of drawings of antiquities in all parts of Wales, made during the last twenty years, now amount to several hundreds; and an unforeseen accession of forced leisure is enabling me to finish and arrange it. It is my intention to form it into separate folio volumes for each county.

Besides these collections of drawings, there exist two large ones of rubbings of inscribed stones, coffin-lids, crosses, etc., formed by Professor Westwood and by myself. They have been so repeatedly exhibited to the Association that they need not be further particularised. Very many of them have been engraved, and all will probably become so recorded.

I would add that, in all these collections, a very small number of drawings relate to the ancient domestic architecture of Wales: on the contrary, they are mostly of ecclesiastical and military remains. One of the best services any young member of the Association could render it, would consist in the examination and delineation of the old manor-houses, etc., with which the Principality abounds, specially the stone buildings of the Gwentian district, and the timber ones of Powysland. Another great desideratum is the delineation of all the mediæval sepulchral memorials, effigies, altar-tombs, etc., in which Welsh churches are still rich,—e.g., at Llandaff Cathedral; where five or six important tombs with figures are well worth describing. It should be remembered at the same time, that collections, however choice, however numerous, are of little value while they remain hidden from all eyes except those of their possessors; and that their real interest is only then discernible, when access is granted to others who would equally appreciate them. It has been observed in this Journal, and it may now be repeated, that existing collections of antiquarian objects would suffice, in their present condition, to furnish hitherto unpublished illustrations to the *Arch.*

Camb. for many years to come; and it is to be hoped that they will be allowed to do so.

Other collections have been formed by Mr. Hartshorne and the late Mr. Fenton; but their extent is not known.

I am, etc.,

Feb. 9, 1865.

AN ANTIQUARY.

EARLY INSCRIBED STONES OF WALES.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The announcement made in the last number of the *Arch. Camb.* by the Local Secretary for Anglesey, that the Frondeg stone has been removed to a place of safety inside Llangaffo Church, is highly gratifying. The manner in which this has been effected is honourable to all concerned in it; but the example thus set is most important. We may now, perhaps, hope that the Catamanus stone at St. Dogmael's, near Cardigan, will at length be securely sheltered within the vestry, or else the nave, of the parish church. This stone, one of the most valuable monuments remaining to us, still lies on the grassy bank, where members will recollect it, within the precincts of the abbey—carefully watched over, no doubt, and highly prized by its learned owner; but still *sub Jove frigido*. He should think, however, of the *linguenda domus*,—and while “the silver cord is still unloosed,” should do his best to preserve this stone for future generations by incrusting it in the internal wall of what is now the most sacred edifice of his parish.

I am, etc.,

LITHOPHILUS.

Feb. 28th, 1865.

CAMBRIA ROMANA.

ROMAN ROADS PASSING THROUGH HERIRI MONS.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In June 1864 I had occasion to take a walk, which, unfortunately, promises to be my last, over the line of Roman road from the moors above Dolwyddelan towards the north, leading by Tomen y Mur—the Roman HERIRI MONS—towards Dolgelley south; a line already known to me;—but you never can go too often over these traces of the Romans; you always learn something new from them.

This line of road comes from CONOVIVM, at Caerhun, along the foot of the cliffs on the south-west side of the Vale of Llanrwst as far as Trefrhiw. It then runs over the moors behind Gwydir, passing by Bod Taliesin, on Llyn Geirionydd—crosses the Vale of the Llugwy, between Rhaiadr y Wenol and Bettws y Coed—ascends the moor on the east flank of Moel Siabod—passes through the village of Dolwyddelan, and then runs up a steep valley till it reaches

the moors above Ffestiniog. All this is pretty well marked on the Ordnance map, and may be verified by anybody who will be at the trouble of going over the ground. In the Vale of Llanrwst, however, the track is either obliterated, or has been superseded by the modern road; and again, the actual point of fording the Llugwy is not quite certain; otherwise, it is pretty easy to follow the track all the way along. It was not a regularly paved, nor even a raised nor a straight road: it was merely a better kind of path in many places; but it was probably edged with stone all along, and certainly on some parts of the wet moors was laid with rough metal that would have broken MacAdam's heart, and many a good horse's knees. In some portions it now remains only as a ditch, sometimes dry, sometimes wet; in others, it is to be traced only by lines of rushes, and might be taken, were it a little broader, for ancient ploughed furrows. This is particularly the case on the moors to the south of Dolwyddelan; and it was at this particular spot that my walk began. Some slate quarries have been lately opened on the track; but the road ran right through them; and the overlookers of the works can point out the exact line, followed by what they call the "Old Road," to any inquirer. Going still southward, and after passing the saddle of the moor, you descend by the picturesque gorge of Bwlch y Fran—where some of the finest scenery of these hills is to be found—towards Rhyd yr Helen, and the site of the Beddau Gwyr Ardudwy. All through this bwlch the track is exceedingly plain, and the road well preserved. Of the Beddau, however, only faint traces remain (as will be remembered by those members who attended the Dolgelley meeting); they were opened and destroyed by some "hunters after curiosities"—not archaeologists—several years ago. The track of the Roman road comes down to the turnpike road from Ffestiniog to Bala, but is then lost for a short time. It crosses the river probably where the little bridge still remains, and then goes up the moors again, in the shape of a splashy reedy ditch or track, towards Tomen y Mur.

As soon as you come fairly in sight of the green mound of this station, you meet with a most interesting specimen of Roman work, such as I have never seen elsewhere, in the form of a raised circular reservoir, for the use of the garrison. This was made very carefully, the embankment still keeping all its symmetry and sharpness, and a small rill of water still running into it from the moor above. With singular obtuseness, however, modern hands have gone to the trouble of cutting a road right through this reservoir instead of going a few yards round it, and have thus destroyed its utility. The diameter was above sixty feet, the depth ten feet; and it would have easily sufficed for the requirements of the small garrison of HERIRI MONS. A farmhouse stands close by, and it will be easily found by anybody looking for it. Here there are two roads branching off: one eastwards towards Caer Gai, and the other westwards to Carnarvon. The former of these lines requires a thorough investigation; of the latter, all the part from the station to Bedd-

gelert also requires proving. I will merely observe, that Castell Prysor on the east line, ought to be carefully examined; and that on the west, it is doubtful whether the road went up the pass of Pont Aberglaslyn, or over the hills by Dolfriog, and so by the lower end of Llyn y Dinas, and Dinas Emrys (the cyttiau and walls of which are still visible under its leafy cover) to the Vale of Bedd-gelert.

Leaving Tomen y Mur, the road runs southward straight to Trawsfynydd, and thence onwards towards Dolmelynlyn, passing by Rhiwgoch, where it is known as "the Old Road," and is still used even for carts. All this part is plainly marked on the Ordnance map. Just over the hill to the eastward of Rhiw Goch, lies the famous PORIVS stone (*Bedd Porus*), and near it stands the equally venerable *Llech Idris*. I should not be surprised if a line of road branched off hereabouts and went by Llanfachraeth to Dinas Mawddwy. About two miles farther on, there are still to be found, on a southern slope, some large mounds of iron cinders, shewing that, anciently, wood-smelting was carried on here. The track afterwards passes above the eastern bank of the Mawddach, just above Cymmer Abbey, being still the ordinary cart road for the farmers on that side of the river, till it reaches a small oblong earth-work and mound at Pentre, on the slope looking towards Llanelltyd, between Cymmer and Hengwrt. Thence it passes down the old horse road called Pant yr elorion, to the bridge (or ford) at Dolgelley, and then climbs the ridge of Cadair Idris to the left hand, rising above Caerynwch. Here I quit it, waiting for further researches to connect it with the station at Pennal, and the ford across the Dovey half-way between Aberdovy and Machynlleth. To this latter point the line has been satisfactorily brought northwards by some of our Cardiganshire members; and, indeed, its course from the Dovey to the Teivy at Llanio—*LOVENTIVM*—is traceable on the Ordnance map, and may be considered known. If any member interested in completing the survey of *BRITANNIA SECUNDA*, or, as I have now termed it, *Cambria Romana*, will take the trouble of marking all this down in the Ordnance map, he will perhaps find it tending to complete his knowledge of the Roman roads which ran down this western side of our mountains.

The line of road, as I have stated above, runs right through the Roman station of *HERIRI MONS*, and is there crossed by another line from *VRICONIVM* to *SEGONTIVM*. No station in the *Itinerary* is probably ascertained with greater certainty (although it must be admitted by "the method of exhaustions") than this at Tomen y Mur. The intersection of the two lines of road, the condition of the camp, the discovery of buildings, inscriptions, and coins,—and particularly the absence of any other remains,—fix it satisfactorily. It were to be wished that we could recover the name of the next station eastward at *Caer Gai*; and possibly, when it comes to be scientifically examined by the Association, this may be effected. The remaining stations eastward,—*MEDIOLANVM*, at *Clawdd Coch*, near Llanymyn-

ach (?); and RVTVNIM, at Rowton, towards Shrewsbury,—settle the line of road to the great midland capital at the foot of the Wrekin. Again, the position of CONOVIM at Caerhun, with regard to HERIRI MONS, is determined positively; but we are at a loss for the name of the station at Pennal on the line towards LOVENTIM. And again, we know nothing of any appellation for the station or outpost which, we should think, must have been at Dolgelley, or else, as stated above, at Pentre, close to Hengwrt. Nothing but an inscription, to be hereafter discovered (?) will probably lead us to this name,—if, indeed, it ever existed. No troops nor travellers could possibly have gone from Tomen y Mur to Pennal in one day, considering the uncleared state of the country in Roman times; unless, indeed, they took it in the manner which Horace did not,—“accinctis altius ac nos”; and the passage of the Wnion river at Dolgelley might very well afford a pretext for building either a *castellum* or a *taberna*.

A line running diagonally from Tomen y Mur to Castell Corn-dochon, and so on over the Bwlch y Groes to Caer Sws, still remains to be ascertained more positively than has been hitherto attempted; and I would particularly recommend it to the attention of our members as one of “promising gradients.”

It has always been a puzzle to myself, I confess, why the Romans should have fixed on Tomen y Mur for a station, when Trawsfynydd, in its immediate neighbourhood, offered so much better a site, with a dashing river at the foot of it. Possibly the clearing of woods may have had something to do with it; possibly the facility of looking out seawards over the Traeth Bychan towards Bardsey and the CANGANORVM PROMONTORIUM; but however this may have been, the selection of the appellation borrowed from the great king of Cambrian mountains, some fifteen miles off, seems rather a stretch of poetical license. If the name of *Eryri* were extended in those ancient days to the whole group of hills hereabouts, we could perceive a sufficient reason; and perhaps the application of the term *Forestia de Snaudun* to all of them, in mediæval days, may have arisen from that circumstance.

This station at Tomen y Mur is almost untouched: a few inscriptions from it are at Plas Tan y Bwlch (Mrs. Oakley's), and some in Maentwrog (Miss Robert's); a few coins, too, are at Carnarvon, in the Museum, and elsewhere; but the buildings at Tomen y Mur are all safely covered up, and *though the late Mr. Dearden and myself once got into one of them*, I hope they will remain so till our Association can explore and record them befittingly in future days.

There is much to do in Merioneth, in respect of Roman antiquities; and, as the district is not extensive, two or three fine summers might suffice for the whole work.

It appears to me that we may learn from the lines of road in this locality, how villages, mansions, abbeys, etc., were commonly erected either on such lines of road, or “convenient” to them. No doubt Trawsfynydd was built on the road because the coast-track from the Bwlch y Drws Ardudwy then crossed it. Plas Rhiw Goch was built

on it further south, for the convenience of communication; and Cymmer Abbey, very likely, nestled under the fort and road at Pentre, in order that the worthy brotherhood might, after all, be not too far out of the world. I believe that lines of Roman road may often be verified by shewing where early mediæval establishments were formed and still exist.

The station of HERIRI MONS probably served as a convenient mart and place of business for the mining operations, and the trade in minerals and cattle, which brought the Romans into the heart of these mountains. I do not know whether any traces of them in mines and quarries hereabouts have been discovered; but they probably exist, and may yield to future search.

Your obedient servant, etc., CAMBRENSIS.

Feb. 13, 1865.

Archæological Notes and Queries.

Note 85. Answer to Query 138.—VINEYARDS IN WALES.—Colonel Biddulph is the owner of a farm called Winllan (or the vineyard) in Llangollen parish. It is on a side-land, looking south-south-east; is of a light shady soil, such as would be well adapted for vines. There is also, near Bodfari, another example, of which the Welsh name means "the Lord's vineyard." If *Varæ* or *Varis* is a corrupt form of *varus*, as some think, we may have here *Varus'* own private vineyard, although the wine might have been very indifferent, but perhaps not more so than some of the wine made and drunk by peasants in the north-west of France at the present time.

A MEMBER.

Note 86. See Query 138.—VINEYARDS IN WALES AND CORNWALL.—Fenton, in *History of Pembrokeshire* (p. 435), speaking of Manorbier, says: "There is a park-wall still to be traced, of considerable circuit, inclosing a large parkish tract on the hill to the west; and between it and the great road a prettily wooded, narrow valley, where formerly were found the orchards and vineyards Giraldus mentions." "T." should refer to Giraldus. In the gardens of Slebech Hall, on the north bank of the eastern Cleddy, which slope to the south, and are well sheltered by woods, the Baron de Rutzen planted a large number of vines, which were grown in the manner usual on the Continent, and left without artificial protection. How far these vines were fruitful, I do not know. They have of late been grubbed up. J. T.

Query 139.—CROWN LANDS AND PRINCE'S LANDS IN WALES.—Are there any lands in Wales specially belonging to the Prince, as such, independently of the crown? Are they under the jurisdiction of His Royal Highness, or are they administered by the Board of Woods and Forests? What records or books ought to be consulted about these points? H.

Note 87. See Query 137.—MONMOUTHSHIRE AND GLOUCESTERSHIRE. Dixton near Monmouth (whose church is on the Welsh side of the Wye, while its vicarage-house and a large acreage of the parish are on the English side) is probably, as to its south-east part, one of the portions of Monmouthshire which formerly belonged to Gloucestershire. The Wye here is the natural, and, one would expect it to be the actual, boundary-line of the shires, as it is from hence to the estuary of the Severn. "T. W." may like to know that the peninsula whose neck is Symonds' Yat (lately changed, for the benefit of tourists and others, into Symonds' Rock by some one who could not translate *yat* or *yet* into "gate") is another piece that, taking the Wye as the boundary, should belong to Gloucestershire, but is really included in Herefordshire. A little further up the river, on its north bank, is another portion of land—I fancy a part or the whole of Welsh Bicknor parish—claimed by Monmouthshire, but at the expense, apparently, of Herefordshire, not of Gloucestershire. Local tradition asserts that here Henry V was nursed. The above statements have not been verified by maps of any authority, and they are merely given as hints. J. T.

Miscellaneous Notices.

WILLIAMS'S CORNISH DICTIONARY.—This work is now complete, and the last part is in course of distribution to subscribers. It is one of the most curious and important contributions to philological literature of our day; but unfortunately the peculiar relation in which the author stands towards the *Archæologia Cambrensis*, as one of the Editorial sub-Committee, prevents any Review of it from appearing in these pages.

BURTON CHURCH, PEMBROKESHIRE.—Several most curious and interesting discoveries are being made in this church, tending to prove that it was a fortified church of considerable strength. It is also established that there was on the present site an earlier and smaller building, probably coeval with the south porch and font, which are Norman. But we must await the removal of the existing paving before a ground-plan of its original dimensions can be made. It may be expected in our June number. The removal of the inside plastering, and the opening of lights long closed, are being done with great care under the superintendence of the Rector. We are glad to know that the restoration of this interesting church has been entrusted to Mr. Talbot Bury, F.S.A., who will treat it with becoming care. We understand that £600 are already promised; but a much larger sum will be required for the proper completion of the proposed works, including increased accommodation for worshippers. Subscriptions may be paid to the Rev. J. Tombs, Burton, Haverfordwest; or to Messrs. Wilkins & Co., Bankers, Haverfordwest.

Rebivus.

JULIUS CÆSAR. By the EMPEROR NAPOLEON III.

At first sight it might appear that the *Life of Julius Cæsar* would hardly come within the scope of review in the pages of our Journal; but when we know that the invasion of Britain by the Great Captain must form a part of his history, and that this event cannot but concern all tribes of British descent, we think ourselves justified in calling the attention of our readers to the remarkable work which has just issued from the French press. The Emperor Napoleon III has written it in his own language, which he uses with great force, dignity, and purity; but the work has been simultaneously published in several European languages; and the English translation now before us has been executed by a member of our own Association, on whom, as belonging to the Academy of Inscriptions of the French Institute, the task seemed almost *de jure* to devolve. Mr. Wright has rendered the original French into nervous and lucid English, preserving all the conciseness and vigour of French idiom, at the same time that he has avoided the stiffness which is almost inseparable from the very best translation that aims at being close and literal. The translating has not only been done uncommonly well, but it has also been with extraordinary celerity,—only one month having been allowed, by force of circumstances, for the whole of this first volume of four hundred and eighty-eight pages. Let us add, that the book itself has been published by Messrs. Cassell and Co., in a style of imperial elegance; and that the ordinary library edition, to which we are now referring, is a great credit, for execution and finish, to the metropolitan press.

One of the most extraordinary circumstances connected with this work is that it should have been undertaken by an author whose illustrious station and important duties might well be conceived as precluding him from all literary labours. It is, however, one of the most hopeful and honourable signs of the times in which we live, that exalted position and political occupation seem to be no impediment to elaboration of the highest efforts of literature and science;—witness the noble Earl whose translation of the *Iliad* has raised him so high among English poets; or the late Sir G. C. Lewis, whose works seemed to multiply in number and importance as his political duties increased. On the other side of the Channel, M. Guizot's pen was never more vigorous than when he was most busy as a minister: and now, at length, we find that the head of a great state may find the leisure requisite for reading and for writing, to such an extent as even many professed scholars are used to shrink from. Only the first volume of the work has yet appeared, and it brings us down to the Consulship of Cæsar and Bibulus (A.U.C. 695), so

that we may fairly anticipate two more volumes to complete the whole. More than half of this present volume is occupied with an introductory sketch of Roman history, from the foundation of the city to the birth of Cæsar; and it may be a subject of surprise that the illustrious author should have given himself the trouble to compile it, after the work had been so ably and so recently done by Ampère, in his *Histoire des Romains à Rome*, one of the most remarkable historical works of our day. Probably, however, the Emperor's researches had been begun many years ago, and he was naturally averse to let them remain unknown; probably, too, on account of not coinciding in conclusions with Ampère, who wrote as a very free-thinking and out-speaking republican, he felt himself justified in giving his own views of early Roman history to the world. Professor Michelet had also, some years since, given a spirited sketch of the same period from his own peculiar point of view: but we are bound to say that the Emperor has evidently read and thought for himself, and that, whatever opinion may be formed of his historical conclusions from political motives, he is entitled to the credit of clearness, completeness, and ability of exposition.

We have here only mentioned the recent French authors of Roman history; we have hardly alluded to the late German and English works on the same subject; more especially to Mommsen's; nor to Merivale's admirable account of precisely the period which the Emperor has selected, in the first volume of his *History of the Romans under the Empire*; nor to Liddell's, nor to Arnold's, nor to Williams's books, all on the same subject. We may, however, briefly state at once, that if Mommsen's book stands first in point of scholarship and research; if Merivale's is first as an eloquent and impartial eulogy and historical biography of the great founder of the empire; if Ampère's brilliant essay is the severest criticism of Cæsar's political career; this history by the Emperor Napoleon is the most dignified and elaborate justification of the life of that great man, whose career has never been equalled in its results.

The Emperor's book is sure to be judged of as a political production. It is impossible for it to avoid this unfavourable ground of criticism. No one, probably, is better aware of this than its author himself; nor, just as probably, is he unwilling to submit to a test of this nature. But in a journal like our own, to which the political prejudices of the day are totally foreign and uncongenial, we can speak of such a work only upon its historical and antiquarian merits. We consider it, therefore, a good augury for the cause of archæology in general, that a personage who has proved his love for antiquarian pursuits by the encouragement he has publicly given them throughout France,—and more especially by his recent formation of the great Museum of Franco-Roman antiquities in the Château of St. Germain-en-Laye,—should have come forward as an author to treat of matters which necessarily involve not only great historical knowledge, but also much antiquarian research. If we are not misinformed, we shall have further proofs of this, as far as Britain is

concerned, when the Emperor comes to treat of the special points lately handled by Professor Airey and by Dr. Guest,—the landing and invasion of Cæsar on our own shores.

One of the most interesting and original parts of the introductory history is the chapter on "*The Prosperity of the Basin of the Mediterranean before the Punic Wars.*" It cannot, of course, supersede reference to Heeren; but it is a very fair and comprehensive sketch of one of the most agreeable pictures connected with the history of republican Rome; and it might well be extracted from the general work, and published separately as a distinct and able *resumé* of the subject. At the end of a previous chapter on "*The Establishment of the Consular Republic,*" the Emperor has a passage which shows how he brings his subject to bear even on modern society. He says:

"The condition of Rome then bore a great resemblance to that of England before its electoral reform. For several centuries, the English constitution was vaunted as the palladium of liberty, although then, as at Rome, birth and fortune were the unique source of honours and power. In both countries the aristocracy, master of the elections by solicitation, money, or *rotten boroughs*, caused, as the patricians at Rome, the members of the nobility to be elected to parliament, and no one was citizen, in either of the two countries, without the possession of wealth. Nevertheless, if the people in England had no part in the direction of affairs, they boasted justly, before 1789, a liberty which shone brightly in the middle of the silentious atmosphere of the Continental states. The disinterested observer does not examine if the scene where grave political questions are discussed is more or less vast, or if the actors are more or less numerous: he is only struck by the grandeur of the spectacle. Thus, far be from us the intention of blaming the nobility, any more in Rome than in England, for having preserved its preponderance by all the means which laws and habits placed at its disposal. The power was destined to remain with the patricians as long as they showed themselves worthy of it; and it cannot but be acknowledged, without their perseverance in the same policy, without that elevation of views, without that severe and inflexible virtue, the distinguishing character of the aristocracy, the work of Roman civilisation would not have been accomplished."

The account of the birth and person of the great Julius is handled with much care; and the following passages are good specimens of the author's style:

"By ancestry and alliances, Cæsar inherited that double prestige which is derived from ancient origin and recent renown.

"On one side, he claimed to be descended from Anchises and Venus; on the other, he was the nephew of the famous Marius, who had married his aunt Julia. When the widow of this great captain died in 686, Cæsar pronounced her funeral oration, and thus traced out his own genealogy:—'My aunt Julia, on the maternal side, is of the issue of kings; on the paternal side, she descends from the immortal gods, for her mother was a Marcia, and the family Marcus Rex are the descendants of Ancus Marcius. The Julian family, to which I belong, descends from Venus herself. Thus our house unites to the sacred character of kings, who are the most powerful among men, the venerated holiness of the gods, who hold kings themselves under their subjection.'

"This proud glorification of his race attests the value which was set at Rome upon antiquity of origin; but Cæsar, sprung from that aristocracy which had produced so many illustrious men, and impatient to follow in their footsteps, showed, from early youth, that nobility obliges, instead of imitating those whose conduct would make one believe that nobility dispenses.".....

"To his natural qualities, developed by a brilliant education, were added physical advantages. His tall stature, his rounded and well-proportioned limbs, stamped his person with a grace that distinguished him from all others. He had black eyes, a piercing look, a pale complexion, a straight and high nose. His mouth, small and regular, but with rather thick lips, gave a kindly expression to the lower part of his face, whilst his breadth of brow betokened the development of the intellectual facul-

ties. His face was full, at least in his youth; for in his busts, doubtless made towards the end of his life, his features are thinner, and bear traces of fatigue. He had a sonorous and penetrating voice, a noble gesture, and an air of dignity reigned over all his person. His constitution, at first delicate, became robust by a frugal regimen and the habit of exposing himself to the inclemency of the weather. Accustomed from his youth to all bodily exercises, he was a bold horseman, and bore privations and fatigues without difficulty. Habitually temperate, his health was impaired neither by excess of labour nor by excess of pleasure. However, on two occasions—the first at Corduba, the second at Thapsus—he was seized with nervous attacks, wrongly mistaken for epilepsy.

“He paid special attention to his person, carefully shaved or plucked out his beard, and artistically brought his hair forward to the front of his head, which, in more advanced age, served to conceal his bald forehead. He was reproached with the affectation of scratching his head with one finger only, so that he should not disarrange his hair. His toilette was refined; his toga was generally ornamented with a laticlavia, fringed down to the hands, and fastened by a girdle carelessly tied about his loins; a costume which distinguished the elegant and effeminate youths of the period. But Sylla was not deceived by these appearances of frivolity, and repeated that they must take care of this young man with the loose girdle. He had a taste for pictures, statues, and jewels; and, in memory of his origin, always wore on his finger a ring, on which was engraved a figure of an armed Venus.

“In fine, we discover in Cæsar, both physically and morally, two natures rarely united in the same person. He joined an aristocratic delicacy of body to the muscular constitution of the warrior: the love of luxury and the arts to a passion for military life, in all its simplicity and rudeness; in a word, he allied the elegance of manner which seduces with the energy of character which commands.”

Our space forbids us from giving more than another extract, from the end of the volume, as being characteristic of the imperial author's own opinions, and sure to call forth much criticism:

“We have shown Cæsar obeying only his political convictions, whether as the ardent promoter of all popular measures, or as the declared partisan of Pompey; we have shown him aspiring with a noble ambition to power and honours; but we are not ignorant that historians in general give other motives for his conduct. They represent him, in 684, as having already his plans defined, his schemes arranged, his instruments all prepared. They attribute to him an absolute prescience of the future, the faculty of directing men and things at his will, and of rendering each one, unknowingly, the accomplice of his profound designs. All his actions have a hidden motive, which the historian boasts of having discovered. If Cæsar raises up again the standard of Marius, makes himself the defender of the oppressed, and the persecutor of the hired assassins of past tyranny, it is to acquire a concurrence necessary to his ambition; if he contends with Cicero in favour of legality in the trial of the accomplices of Catiline, or to maintain an agrarian law of which he approves the political aim, or if, to repair a great injustice of Sylla, he supports the restoration of the children of the proscribed to their rights, it is for the purpose of compromising the great orator with the popular party. If, on the contrary, he places his influence at the service of Pompey; if, on the occasion of the war against the pirates, he contributes to obtain for him an authority considered exorbitant; if he seconds the plebiscitum which further confers upon him the command of the army against Mithridates; if subsequently he causes extraordinary honours to be awarded him, though absent, it is still with the Machiavellian aim of making the greatness of Pompey redound to his own profit. So that, if he defends liberty, it is to ruin his adversaries; if he defends power, it is to accustom the Romans to tyranny. Finally, if Cæsar seeks the consulate, like all the members of the Roman nobility, it is, say they, because he already foresees, beyond the fasces of the consul and the dust of battles, the dictatorship and even the throne. Such an interpretation results from the too common fault of not being able to appreciate facts in themselves, but according to the complexion which subsequent events have given them. Let us not continually seek little passions in great souls. The success of superior men—and it is a consoling thought—is due rather to the loftiness of their sentiments, than to the speculations of selfishness and cunning; this success depends much more on their skill in taking advantage of circumstances, than on that presumption, blind enough to believe itself capable of creating events, which are in the hands of God alone. Certainly, Cæsar had faith in his destiny, and confidence in his genius; but faith is an instinct, not a calculation, and genius foresees the future without understanding its mysterious progress.”

HALL MARKS ON PLATE. By W. CHAFFERS, F.S.A.

THIS is one of the most decidedly useful books that has come under our notice for a long time; and not only so, but it is one of the best got up, and one of the cheapest, for it is admirably put forth in strong embossed cloth boards, contains eighty-eight pages, and costs only 3s. 6d. Every antiquary comes across old plate; his opinion is asked upon it by the possessor day after day, and without a careful manual, such as we here find, he is sadly perplexed at times to decide as to times, reigns, and places of fabrication. Lists of Hall Marks, etc., have been published, especially a good one by Mr. Octavius Morgan, our Vice-President, but none have been on so extended a scale as this by Mr. Chaffers. The tables of marks cannot unfortunately be transferred, even partially, to our pages; but we desire to refer all our readers to the book itself, and recommend it most strongly as a constant companion for the library table; ranking with *Akerman's Manual*, *Harris Nicolas's Chronology*, etc., etc., it can no longer be dispensed with by any professed antiquary.

We find among the tables complete lists of the *Assay Office Letters* for London, Edinburgh, Glasgow, and Dublin, with lists of foreign marks, from the reign of Henry VI downwards. It may interest members to know that the earliest London assay mark is that of Henry VI, 1445-6, and consists of a small black letter $\frac{1}{2}$, within a single-lined border (not an escutcheon, such as was introduced Eliz. 1558-9); and that the earliest pieces of English plate exhibited at Kensington, in 1862 (the complete chronological catalogue of it is given by Mr. Chaffers at p. 45), are the following:—

"CYCLE I.—May, 1438, to May, 1458.

Date. Catalogue No.

"1445. H. 7767. The Grace Cup of St. Thomas-a-Becket, the cup and cover of ivory, mounted in silver gilt.—*Philip H. Howard, Esq., of Corby.*

"1445. H. 7753. The Silver Spoon given by Henry VI. to Sir Ralph Pudsey in 1463, together with his boots and gloves, now preserved at Hornby Castle, Westmoreland.—*Capt. Pudsey Dawson.*"

We may as well register at once, from the tables, what the plate-stamps are for the current year, 1864-5, *i. e.*, from May to May, at the office of the places mentioned above. They are as follows:—

LONDON. Five stamps: viz. 1. Leopard's head. 2. Lion passant. 3. Date mark, small black letter *i*. 4. Maker's mark. 5. Queen's head.

EDINBURGH. 1. The Castle. 2. The thistle. 3. The maker's initials. 4. The date mark in an oval Egyptian $\mathbf{H}$. 5. Sovereign's head.

GLASGOW. 1. Lion rampant. 2. Tree, fish, and bell. 3. Queen's head. 4. Date letter, capital old English $\mathbf{C}$. 5. Maker's initials.

DUBLIN. 1. Harp crowned, unicorn, or plume. 2. Maker's

mark. 3. Date letter, small Roman t. 4. Hibernia. 5. Queen's head.

A curious and early example of English Hall Marks is recorded at page 78, being for London, 1545, on a silver spoon, with a lion sejant on the stem, belonging to Dr. Ashford, of Torquay.

(1.) A lion passant regardant. (2.) Capital Roman H in a border. (3.) Leopard's head crowned. (4.) Maker's initials, N. S., as a monogram, within a border.

Concerning the leopard's head, Mr. Chaffers remarks, "In the reign of George III, the size of the leopard's head was diminished; and about 1823 it was deprived of its crown, and denuded of its mane and beard,—a great change from the bold front presented in the old punches, and it has ever since looked more like a half-starved cat than a lion."

With regard to the standards of gold and silver, the following information will be found interesting:—

"There are two standards for *gold*, and two for *silver*: the manufacturer may use either at his option, informing the authorities at the Assay Office which he has adopted in each parcel of goods sent to be assayed. *The Standards for Gold* are 22 and 18 carats of pure metal in every ounce, the ounce containing 24 carats; so that in each ounce there may be 2 or 6 carats, one-twelfth or quarter of the weight of alloy. The coinage of England is of the higher standard, 22 carats. The lower standard is used for all manufacturing purposes, except in the case of wedding rings, which are usually made of 22 carat gold. *The Standards for Silver* are 11 oz. 10 dwts. and 11 oz. 2 dwts. of pure metal in every pound troy. The higher standard is never used. The silver coinage is of the lower standard."

"The first instance on record of an attempt to reduce goldsmiths' work to a certain standard, was in the reign of Henry III. A.D. 1238 (Claus. 22, Henry III. m. 6), when, in consequence of the frauds which had been practised by the gold and silversmiths, it became necessary to prescribe some regulations for their trade, because the mixing too much alloy in the composition of these wares naturally tended to encourage the melting down of the coin of the realm. It was therefore ordained that no one should use any gold of which the mark was not worth one hundred shillings at the least, nor any silver worse than the standard of the coins.

"The assay of gold and silver is said to have originated with the Bishop of Salisbury, Royal Treasurer to Henry I, but some sort of test was adopted from the earliest times in this country, and this test was probably by means of the *touch*: that is, by judging of the quality of the metal when rubbed on a stone; this method is still in use for ordinary purposes, and a practised eye can immediately detect the quantity of alloy by the shades of colour of the metal so transferred to the *touchstone*.

"The *touchstone* is a black stone of a close, fine grain; the way it was used is thus described in the *Touchstone for Gold and Silver Wares*, A.D. 1667, before quoted: 'The way to make a true touch on the touchstone is this, rub the gold or silver steadily and very hard upon the stone, not spreading your touch above a quarter of an inch long, and no broader than the thickness of a five shilling piece of silver, and so continue rubbing until the place of the stone whereon you rub be like the metal itself; and when every sort is rubbed on at the time you intend, wet all the touched places with your tongue, and it will show itself in its own countenance.'"

Let all fraudulent dealers in plate at the present day read the following, and bless their stars that they live in the reign of Queen Victoria instead of that of Queen Bess:—

"The Goldsmiths' Company of London is intrusted with the custody of the pile of troy weights made in this Queen's reign, and no country office is mentioned in this Act.

"A.D. 1597. IN THE RECORDS OF THE COMPANY is an entry, dated 4th May, 1597, giving an account of an information filed against two goldsmiths for fraud, 'in making divers parcels of counterfeit plate debased, and worse than her Majesty's standard, and to give appearance to the said counterfeit plate, being good and lawful, did thereto put and counterfeit the marks of her Majesty's lion, the leopard's head, limited by statute, and the alphabetical mark approved by ordinance among themselves, which are the private marks of the Goldsmiths' Hall, and be and remain in the custody of the said Wardens, and puncheons to be worked and imprinted thereon, and did afterwards sell the same for good and sufficient plate, to the defrauding of her Majesty's subjects,' &c. They were convicted and sentenced to stand in the pillory at Westminster, with their ears nailed thereto, and with papers above their heads stating their offence to be 'For making false plate and counterfeiting her Majesty's touch.' This was the usual punishment for similar offences. In Belgium it was slightly varied. The goldsmith convicted of having fabricated base gold or silver was led to the market place, and there had his ear nailed to a pillar, where he remained, thus fixed, until he released himself by leaving a piece of his ear behind him."

LEGENDARY TALES OF THE ANCIENT BRITONS.

By LOUISA J. MENZIES.

THIS nice little book will form an appropriate and acceptable drawing-room gift for any of our Welsh readers. It purports, indeed, to be "rehearsed from early chronicles"; but this is a misnomer, it is in reality a prose version of certain portions of Geoffrey of Monmouth; but in the old Welsh chronicles now extant, not a word is to be found coincident with the tales of this volume. We will reprint the author's preface, as giving a good clue of what the book really pretends to be.

"The following legends have been selected from those preserved in the *Chronicle of Geoffrey of Monmouth*, in the belief that that chronicle—which, though set at nought by historians, has been the store-house of the great poets of England,—deserves to be rendered familiar to the youth of the country. It is now generally acknowledged that all mythology 'contains many footsteps and reliques of something true,' that 'descents of ancestry long continued, laws and exploits not plainly seeming to be borrowed or devised, which, on the common belief, have wrought no small impression, cannot be rashly set aside;' and, that 'old and inborn names of successive kings never any of them known to have been real persons, or done in their lives, at least, some part of what hath been so long remembered, cannot be thought without too strict an incredulity.'

"How difficult it is to imagine incidents, to build up a story, or even to invent names, modern fiction sufficiently proves. It appears to us, therefore, much easier to believe that Geoffrey of Monmouth collected and arranged the floating history of the country, than that of his own proper

fancy he devised his narrative. The nervous vigour and manly simplicity of the British legends must strike even a casual reader; to us they seem to contrast most favourably with the legends of Greece and Rome, and to be strangely in harmony with the national character of the little island which lay to the Roman 'outside the world,' but which, in this riper age, stands forth as the champion of freedom, a queen among the nations.

"Disclaiming then, any desire to defend their authenticity, or to assert for them the authority of history, we have found it a sweet labour 'to bestow the telling even of those reputed tales;' and we hope that they may serve to kindle in the minds of those who read them, a love for the men who in olden times trod the soil we tread, and to give them fuller enjoyment of the great poets of their country; for to conclude with the words of Professor Masson, 'the extraordinary body of Welsh and Armorican legend has been a permanent inheritance in our own, and in all European literature, an inspiration, and exhaustless magazine of subjects for our Spencers, our Shakespeares, and our Tennysons; and through much of our greatest poetry, when the melody is listened for through the harmony, there is heard the strain of the old British harp.'"

The concluding portion of this preface, quoted from Masson, embodies our own view of the contents; viz., that they would form good subjects to Tennyson for new Idylls; but that they are worth nothing else, being merely poetic fancies with very little, if any, shadow of historic truth. Tennyson can dress up anything; there is plenty of stuff for him in old Geoffrey; but the real chronicles of Wales, bloody and fierce as many of their details are, would call for stronger strains than the laureate generally gives forth. Many a stirring novel might be got out of the chronicled history of Wales, without stretching the bounds of historic probability; but they are not yet written.

One of the best uses that an antiquary can make of such tales as these, would probably be to select from them names of persons and places, and then try to connect these with what can be found of ancient names still extant. A supplementary chapter to the *Ethnologie Gauloise*, formerly reviewed by us, might then be written, and some kind of corroboration might be found from the early inscribed stones of Wales with which our readers are now well acquainted. Further use tales such as these have none; but the book is an agreeable *cento* of the kind—recalls the old romancer to our mind—and is as well worth reading in prose as the "Idylls" are in verse.

Archæologia Cambrensis.

THIRD SERIES, No. XLII.—JULY, 1865.

NOTES ON THE PERROT FAMILY.

(Continued from p. 132.)

ROBERT Earl of Essex was a generous patron of Sir Robert, and hence may have arisen his connexion with Penelope Perrot, the Earl's niece; or the marriage may have previously taken place, and led to the patronage. Sir Robert was of an ancient Suffolk line, and began his public life as part of the suite (perhaps the secretary) of his uncle, William Ashby of Loseby, the queen's ambassador to Scotland. He became public orator at Cambridge in 1594. The Earl of Essex next procured him an appointment in France in 1595-96, which, on the disgrace of the Earl, he resigned, returned to Cambridge, and was proctor in 1601. Villiers, Duke of Buckingham, made him, first, Master of Requests, and next Surveyor of the Court of Wards. He was knighted in 1615, and two years afterwards became Secretary of State to James I. In 1620-21 he was suspended from his office, but wrote to Villiers requesting his dismissal might be put off until after his wife's confinement, as, from her nervous temperament, serious consequences might result from any shock. This request was complied with, and his removal did not take place till the following January, after the birth of his only son, whom he called James in honour of the king. In 1623 he was appointed Master of the Courts and Liveries, which post he resigned in March 1634-35, shortly before

his death, which took place on Good Friday in that month. His only son James died an infant in 1624; and his only daughter, Penelope, married, first, Paul Viscount Bayning, and secondly Philip Herbert, afterwards fifth Earl of Pembroke.

With Penelope Perrot terminated the main line of the Pembrokeshire Perrots.

The quarterings of Penelope Perrot are as follow:—

1. Perrot. 2. *Gules*, three chevronels *argent*. This is the coat usually assigned to Jestyn ap Gwrgant, who, in this case, has been confounded with Jestyn, grandson of Howell Dda, whose supposed coat is given at p. 8. 3. *Gules*, three eagles displayed *argent* (Harford).¹ 4. *Sable*, three castles triple-towered *argent* (Castleton). 5. *Gules*, a chevron between three holly-leaves (Joyce). They should be nettle-leaves. 6. *Gules*, on a bend *argent* five mullets *sable* (Harold). 7. *Gules*, a falcon rising *argent* (Howell). The field should be *azure*. 8. *Gules*, three salmons naiant *argent* (Picton). Instead of salmons they should be pikes. 9. *Gules*, a chevron *ermine* (Guise). 10. *Ermine*, on a bend *azure* three martlets *or*. 11. *Azure*, six lioncels rampant *argent*; a canton *ermine*. 12. *Ermine*, on a chief dancetté per pale *or* and *gules* two roses counterchanged. 13. *Argent*, a chevron between three mullets *gules*. 14. *Argent*, on a chevron *gules*, three fleur-de-lis *or*. 15. Quarterly *argent* and *gules*, a bend of the second. 16. Quarterly per fess indented *or* and *azure* (Perrot of Pembrokeshire). It is difficult to conjecture how this coat could have been placed correctly among the Perrot quarterings. 17. *Sable* a saltier *argent*. 18. *Argent*, on a cross *azure* five escallops *or*. 19. Paly of six *argent* and *azure*. 20. *Azure*, two lions *or*. This is said to be one of the Berkely quarterings. 21. *Gules*, a fess dancetté between six crosslets *or*. 22. *Azure*, a chevron between three leopards' faces *or*. 23. *Azure*, fretty *gules* three lucies naiant in pale *argent*. 24. *Argent*, on a cross *gules* four fusils *argent*, each charged with three bends wavy. 25. Perrot.

¹ In the cut, p. 10, of the Harford coat, the chevron has been wrongly added.

It will be noticed, on comparing the above numerous coats with those quartered by the Lord Deputy, that Penelope Perrot did not adopt all the latter, as she would have been entitled to; but has omitted several, and substituted others. The tenth quarter appears to be intended for Cheney, who, however, bore the bend *sable*, although some say *azure*; while the eleventh coat was quartered by Sir Thomas Cheney. But how these two bearings could have been properly adopted by Penelope is doubtful, as Ann Cheney was not her father's heir. The introduction of the coat of the Pembrokeshire Perrots presents still greater difficulty. It may possibly be intended for some other coat, and the tinctures and metals have undergone a touching up by some local artist.

THE PERROTS OF SCOTSBOROUGH.

This branch of the main line commences with Thomas, the second son of Stephen Perrot and Mable Castleton. He may have acquired the Scotsborough estate by marriage; but through whom is not mentioned in any genealogy. Among the records of the corporation of Tenby is a deed of John Chepman to Thomas Perrot, described as of Scotsborough, and Alicia his wife; her name being included in the deed, as if joint possessor of the estate with her husband. This Alice, therefore, may have been the heiress of the estate, through whom it descended to the Perrots. The document is dated 3 Henry V, which date corresponds with the time that this Thomas must have lived, reckoning the number of descents to Catharine Perrot, the last representative of this line, whose husband, John ap Rhys of Richardston, served as sheriff in 1582. It does not, however, equally correspond with the time of Stephen Perrot and Mable Castleton.

This Thomas Perrot had a son of the same name, and who is the first mentioned in L. Dwnn as of Scotsbo-

rough; but he married Jane, daughter of Thomas ap Harry ap Gwylm. Had he previously married the Alicia mentioned in the deed, the marriage would hardly have been omitted.

On reference to the descents of the Haroldston Perrots, it will be seen that the third Stephen Perrot, who married Ellen Howell, was the great-grandson of Stephen Perrot and Mable Castleton. He was alive in 1403 (see p. 16), the date of the Tenby deed being 1415; so that he may have been contemporary with his great-uncle, the first Thomas Perrot of the Scotsborough line. But as this Thomas Perrot was the *younger son* of Stephen Perrot and Mable Castleton, there may have been a considerable difference of age between him and his elder brother John. Thomas may also have been advanced in years at the time of the deed,—a supposition which removes, at least to some extent, this apparent difficulty. It may, therefore, on the whole be assumed that Alicia conveyed the Scotsborough property to Thomas, son of Stephen Perrot and Mable Castleton. The grant of John Chepman conveys seven acres and three perches of land, within the liberty of Tenby, consisting of two parcels,—one called the Hayllbode, and the other the Saltarn; names still in use. The witnesses are,—Philip Smith, mayor of Tenby; John White and David Walter, bailiffs; Thomas Lome and Thomas Lovy.

Of the persons mentioned, Thomas Lovy was mayor of Tenby 1405, 1408, 1416, 1417.

The name Thomas Lome occurs in the list of mayors 1409, 1410, 1422, 1425, 1426, 1434, 1435; but there were more than one of the same name, as in 1435 Thomas Lome occurs both as mayor and bailiff.

Philip Smith was mayor in 1414, 1415, when John White and David Walter were bailiffs.

John White was mayor in 1420, and held the office several times.

Thomas Perrot was mayor in 1413, two years before Chepman's deed.

The name of Chepman does not occur in the list of

bailiffs or mayors ; but the same name is found in a deed in which John Chepman is described as the son and heir of Richard. He gave to John Edric, prior, and canons of St. John the Evangelist and St. Theulacus, in Caermarthen, three acres of land at Wernfawr, formerly in the possession of David Cam (? Gam), and bounded by the ditch of the priory mill and the lands of Thomas Marsh and Robert Somery ; the consideration being five marks. No date is given.

Thomas Perrot had : 1, John ; 2, Thomas ; 3, Jane, wife of Sir Harry Wogan. To which branch of the Wogans this Sir Harry belonged is not certain. John is mentioned first, and may have died without heir, as Thomas seems to have succeeded. He is the first Perrot mentioned as of Scotsborough by Lewis Dwnn.

THOMAS PERROT married Jane, daughter of Harry ap Gwylm ; but to what family she is to be assigned is doubtful. It may be that of Court Henry in Caermarthenshire, which estate subsequently passed into the possession of Sir Rhys ap Thomas by his marriage with Mably, the daughter and heir of Harry ap Gwylm.

JOHN PERROT, the only known issue of Thomas, married Isabel, daughter and heir of Robert Varney or Verney, by Eleanor daughter of William le Velans or Valence, and Lucia or Lætitia de la Roche. Lucia's father was Thomas la Roche or De Rupe.

Fenton states (p. 241) that the Roche family became extinct in the male line by the death of Thomas de la Roche, who died a minor in the 3rd of Richard II (1385-6), leaving two daughters—Ellen, wife of Edmund de Ferrers, fifth lord of Ferrers of Chartley ; and Elizabeth, wife of Sir George Longueville. His father was John (48 Edw. III), son of Robert, son of William, son of Thomas, son of John, son of Adam de Rupe, the founder of the family, as well as of Pill Priory near Milford. The date of this foundation, according to Fenton, has not been ascertained. Thomas de la Roche was a benefactor, or second founder, and he is called the son of John in the deed, which mentions also a younger

Adam, as if there had been at least two of that name ; so that the Adam mentioned in Fenton's account of the family is not necessarily the founder of the family. But this account differs in many respects from the genealogy given in L. Dwnn, which commences with Thomas, the father of Lucia, and terminates also with a Thomas, who left one daughter, Elizabeth, the wife of Roger Longyds (*sic*) of Llangudr (*sic*).

According to this authority, Thomas de la Roche had, besides several daughters,—1, a son John, not married ; 2, William, who left one daughter. The name, then, would have been extinct as regards this line, but for the circumstance, that one of his daughters (Joan) married Sir David de la Roche, who may have been a younger brother of the main line from Adam de Rupe, if this one of Thomas is only a collateral branch. By this marriage Sir David became the father of Robert, father of John, father of the last Thomas, who left a daughter, Elizabeth, as above stated.

Whether these two statements are only confused accounts of the same, or two distinct lines, is doubtful ; but as regards the one in L. Dwnn there is considerable difficulty in the extensive *hiatus* which exists ; for as Lucia de la Roche married William Valence, Earl of Pembroke, and half-brother of Henry III, her father must have lived in the time of John, who died in 1216 ; whereas, on the other hand, her granddaughter, Isabel Varney, married John Perrot, who must have lived about the earlier part of the fifteenth century. There would thus be at least a century to account for.¹

According to L. Dwnn, the only issue of John Perrot and Isabel Varney was David ; but mention is made of

¹ There is a short but inaccurate statement concerning this family among the Rawlinsons' MSS. in the Bodleian Library, according to which Lætitia (? Lucia), daughter of Thomas de la Roche, married Laviland (Le Valence), and was the mother of Eleanor, wife of Varney. Isabel Varney, the issue of this marriage, became the wife of John Perrot, father of Adam, father of John, from whom descended Sir John the Lord Deputy. Adam is evidently an error for David ; while Sir John was not descended from this line at all.

another and apparently elder son, Robert, in the brief genealogy communicated by Miss Lloyd ; and who probably died without issue, as the line is continued by David. A Robert Perrot of Scotsborough was a bailiff of Tenby in 1454, and mayor in 1458, which dates would agree very well. In the Lacharn or Laugharn genealogies also mention is made of Roland Perrot of Scotsborough as the husband of Alice Lacharn ; and who must also have lived about the same time, judging from the later marriage of Lettice Perrot with Rowland Lacharn of the same family. As the names of Robert and Rowland are frequently mistaken for one another, it is highly probable that this case is no exception, and that this Robert Perrot was an elder brother of David, as he is placed in Miss Lloyd's notice. In the case of his dying without issue, the estate would be enjoyed by the next brother, David.

Among the slain at the battle of Danesmoor, or Banbury, was Jenkyn Perrot of Scotsborough. He was probably a third brother. His name occurs nowhere in the genealogies, but he must have lived about this period.

We find also the name of Giles Perrot of Scotsborough, whose daughter, Jane, was the wife of David Ddu of Haverfordwest ; but his proper place cannot be so easily assigned to him until more is ascertained about "Black David," his son-in-law. He may have been a descendant of the David Ddu mentioned by Fenton (568).

The wife of DAVID PERROT is simply described as Jane Wogan of Wiston. Her father's name is omitted, but he was probably either Sir Harry Wogan, who married Jane, daughter of William ap Thomas, or his son John. The issue of this marriage was—1, John ; 2, Joan, the first wife of Roger Marychurch, who subsequently married Ann White, granddaughter of the last Stephen Perrot of Haroldston.

JOHN PERROT married Elizabeth Elliot, who, no doubt, was of the same family that married so frequently with the Haroldston Perrots. According to Miss Lloyd's communication, she is called Wogan of Marian (? Mil-

ton); but there is doubtless some confusion with her mother-in-law, who was a Wogan. The only issue given is William Perrot; but he probably had at least one daughter, for in L. Dwnn (vol. i, p. 43), Jane, daughter of John Perrot of Scotsborough is called the wife of Lewis ap Thomas ap David Goch, and Angharad, daughter and heir of Jeffrey of Llanbadarn. She was evidently not the daughter of the last John Perrot, who had only Catharine, his sole heir; and probably not of John Perrot and Isabel Varney.

WILLIAM PERROT married two wives. His first was Ann, daughter of Thomas and sister of Harry Wirriot. The second is described as a coheiress of Harry ap Gwylm of Court Henry in Caermarthenshire. There is, however, some little difficulty, as the great Sir Rhys ap Thomas is said to have carried off that estate, and settled his feud with the family, by marrying the heiress. The great-grandfather of this William Perrot, as already stated, married the daughter of one Harry ap Gwylm, and who may have been of the same family. By his second wife, William Perrot had one daughter only, called Jane, who became the wife of Thomas Herl, or Hearle, described as of Aberystwyth. The name, however, frequently occurs in Pembrokeshire pedigrees. Philip Herle married Jane, daughter of Sir Henry Wogan of Prendergast. John Hearle married a daughter of Thomas ap Griffiths ap Nicolas, and by her had a daughter, Mary, the second wife of Sir James Bowen of Pentre Evan, who is now represented by the Bowens of Llwyn-gwair. Sir James' first wife was a daughter of Jenkin Perrot of Caervoriog.

Jane Perrot married for her second husband, Hugh Williams of Tal-y-cwrth, who was a descendant of Hugh Gruffydd ap Nicolas, and whose descent will be found in L. Dwnn, vol. i, p. 135.

The first wife of William Perrot, as already stated, was Ann, daughter of Thomas and sister of Harry Wirriott. She was also connected with the Haroldston Perrots, her father being the grandson of Ellen, daughter

of Sir Thomas Perrot and Alice Picton. (See p. 21.) Anne died in 1525.

It has been here stated that William Perrot was an only son ; but in the short genealogy communicated by Miss Lloyd, instead of William being given, it is Harry "et fratres ejus," as if Harry were the eldest of the brothers. The only other instance of a Harry Perrot that occurs, is that mentioned in the deed (see p. 29) dated 1502, where he is described as Harry Perrot of Caervoriog. Who this last mentioned Harry is, is also uncertain ; nor is it known how he became possessed of Caervoriog. If the Harry of Miss Lloyd's pedigree were the owner of Caervoriog, it is not easy to understand what interest Sir William Perrot had in the property, as by the deed he appears to have had, and how his son Jankyn soon after came into possession of it.

In the Cawdor Collection is another and different account, the correctness of which is dubious. It introduces John as the son of John Perrot and Elizabeth Elliot, and makes him, by his wife, Jane Wogan, the mother of—1, Henry ; 2, Ellen, wife of Morris Rees ; 3, Jane, wife of Thomas Herle ; and other daughters not named. This Henry is said to have had a son William married to Ann, daughter of Henry Dwnn, who fell at Banbury ; and certainly in the Dwnn genealogy (L. Dwnn, vol. i, p. 21) it is expressly stated that this Harry Dwnn had a daughter who was the wife of one Perrot of Scotsborough. The issue of this marriage, "ut perhibent" (*sic*) was Thomas Perrot, uncle of Catharine, the last of the Scotsborough line. Now this Thomas Perrot was the son of William Perrot by Ann Wyrriott ; who would, if the statement of the Cawdor Collection be correct, be uncle to William the husband of Ann Dwnn. As many of the genealogies, however, in this collection were, by a later hand, made up of several distinct ones, and not always with sufficient accuracy, many errors have crept in, as apparently in the present case ; for Henry Perrot's son could hardly have married the daughter of a man who died fighting in 1469. Jane,

who married Thomas Herle, was the daughter of William Perrot by his second wife; and not the daughter of the supposed John Perrot and Jane Wogan, of whom the accounts in L. Dwnn make no mention, but who may have been confounded with David Perrot, who would thus have been, in fact, his grandfather: a supposition which is confirmed by Miss Lloyd's account, which makes Harry "et fratres ejus" the sons of David Perrot. The Perrot of Scotsborough, therefore, who married Ann Dwnn, was probably a son of this David and brother of the John Perrot who married Elizabeth Elliot.

The children of William and Ann Perrot were, one daughter and two sons. The daughter, called Rhos (a singular name), was the wife of John Griffiths of Tenby, by whom she became the mother of Daniel. The younger of the two sons, Thomas, had one daughter, Elizabeth, the second wife of Walter Philpin of Tenby; his first wife being Alice, daughter of Thomas Houghton. The name of Walter Philpin, as mayor of Tenby, occurs in 1584, 1595, 1600, 1610. His short pedigree will be found in L. Dwnn (vol. i, p. 67). According to Fenton he purchased Caldey Island of George Bradshaw, who obtained it from the crown at the dissolution of the monasteries. Thomas Perrot, who is described as of Tenby, was bailiff in 1548; his elder brother, John, having served that office the year before. It is singular that nearly a century had elapsed since the last appearance of the name on the burgess rolls, Robert Perrot having served as bailiff in 1454, and mayor in 1458. Considering the importance of the office in those days, and the position of the owners of Scotsborough, it might have been expected that these names would have appeared more often. However, the last of the family, John, served as mayor three times, namely in 1557, 1565, and 1567.

JOHN PERROT married Jane, daughter of John Lloyd Vachan, or Vaughan, of Tenby. His proper name, however, was Lloyd, although Vachan was added by more than one of his ancestors. He was the younger

son of Jenkin Lloyd of Llanstephan, a family of some importance, and of very ancient lineage. His mother was Elizabeth (or, according to the Cheetham Library MS., Maud), daughter of the celebrated Sir Rhys ap Thomas. He was one of the body-guard of Henry VIII, as his father, Morris, had been of Henry VII. The mother of Morris was Ann Cradog, a coheir of William Cradog, the lineal representative of Howell ap Cradog (of the royal house of Jestyn ap Owen), who married Catharine, daughter of Sir Andrew Perrot. John Lloyd Vachan was mayor of Tenby in 1540, and perhaps in 1524, where the name is spelt John Lloyd Vargan. The mother of Jane Lloyd was Alice Perrot, one of the three daughters and coheirs of Jankyn Perrot of Caervoriog; so that she was doubly connected with the Haroldston line. John Perrot died on or before 1574-5, as his daughter had livery of her lands in that year. He is described in the Cawdor MSS. as of Cornishdown.

The only issue of John and Jane Perrot was Catharine, sole heir.

CATHARINE PERROT, in whom terminated this branch of the family, conveyed by marriage Scotsborough to her cousin, John ap Rhys, or Price, of Richardston, and sheriff for Pembrokeshire in 1582. The first of the family was David, the natural son of Rhys ap Thomas, who married Alson, the daughter of Arnold Martin, who is given as eighth in descent from the first of that name, and who made himself master of Cemaes. The grandson of this David was the husband of Catharine Perrot, whose mother was also a granddaughter of Sir Rhys ap Thomas. The issue of this marriage was Thomas ap Rhys, who married Margaret Mercer of Oxfordshire; and whose monument, with numerous quarterings of the family, is in the church at Tenby. Thomas had a son who was named Perrot ap Rhys, and who married a daughter of Sir William Littleton, Lord Keeper. His son John succeeded to Scotsborough, and married Elizabeth daughter of Thomas Newsham of Abersanan, Caermarthenshire, leaving a son James, who

married Eleanor daughter of Captain Powell of the Hill, in Ludchurch in the county of Pembroke. When this family ceased to be connected with Scotsborough has not yet been ascertained ; but the estate is not at present the property of a descendant of the Perrots.

The arms on the monument in Tenby Church are thus described in the Cawdor Collection :—1. *Argent*, a chevron between three Cornish choughs (rather ravens) proper, within a border gobonated *or* and *sable*. This coat is that of the house of Sir Rhys ap Thomas, with the exception of the border, which must be considered here rather as a difference than an ordinary, as David ap Rhys was illegitimate. 2. *Argent*, two bars *gules*. The writer who described these coats, thinks this coat is intended for Phaer of Caermarthen ; and that the bars should be charged with six cinquefoils pierced *or*, and a chief of the last be added. 3. *Or*, six martlets *gules* ; three in chief, three in base (? Martin). 4. *Sable*, a chevron between three escallops *argent* (Bateman). 5. Perrot, the usual coat. 6. Quarterly *azure* and *gules*, a cross *ermine* (?) Caniston ; who, however, bore a very different coat (see p. 11). 7. *Gules*, on a chief indented *sable*, three martlets of the field. (This blazon cannot be correct.) 8. *Sable*, three roaches naiant *argent* (Roche). The assignments of these coats are those in the Cawdor Collection.

The accompanying cut represents the present remains of Scotsborough House, which are scanty, and of little interest. It retains, however, one of the circular chimney shafts common in the district, and erroneously assigned to Flemish architects.

THE PERROTS OF CAERVORIOG.

This place, situated near Solva in Pembrokeshire, was formerly the property of Adam Hoton, Hooton, or Houghton, who was made bishop of St. David's in 1361. He was, at least according to Fenton, born there. How the property came into the possession of the Perrots, or



SCOTSBOROUGH.

how long it remained in that family, is unknown. All that is known is, that one Harry Perrot was of that place; and that on his death some agreement as to certain lands and rents was made between Sir William Perrot of Haroldston and John Waryn of Llawhaden, in the 17th of Henry VII. (See p. 29.) By the annexed schedule they appear to have been of small value and extent, the rents amounting to 52s. 10d.; but what the award of the arbitrators was, does not appear on the indenture itself. The only other Henry Perrot that occurs, is the one noticed in the account of the Scotsborough family; the accuracy of which notice seems dubious. If Henry Perrot of Caervoriog is the same individual, it is singular, as before stated, that we find one of the Haroldston line, and not that of the Scotsborough, concerned in his estate. In addition to this, Jankyn Perrot, son of the above Sir William, is expressly described as of Caervoriog; as if the property had thus passed into the Haroldston family. Whether it passed from Jankyn to his elder brother, Sir Owen Perrot, or to his own daughters, is uncertain; but we find that Sir Owen had possessions in the lordship of Pebidiaw, or Dewisland, and which he conveyed to William Bradheim and William ap Owen, chaplains. The grant is of all his lands, tenements, services, etc., within the lordship; but unfortunately the names of the boundaries are utterly effaced in the deed, which runs,—“per suos certos antur, limitantur et cognoscuntur,”—so that whether Caervoriog was included or not in the grants remains unknown. The date of this deed is the 8th of Henry VIII, and it must have been signed very shortly before Sir Owen's death.

JANKIN PERROT had only three daughters: 1, Jane; 2, Alice; 3, Ann. The name of his wife is not given.

Jane became the first wife of Sir James Bowen, or Ap Owain, of Pentre Evan, and by him the mother of four sons and as many daughters. The two elder sons do not appear to have married, and are in some accounts omitted. John, the third son, married Mary, daughter

of Henry Wogan of Prendergast, and left two daughters only. The fourth son, Owen, married Maud, daughter of Sir William Wogan of Wiston; or, according to the Cheetham MS., of Sir John Wogan and Ann Vaughan. His son Owen, or probably more correctly Thomas, married a daughter of John Phillips of Picton, and had only two daughters, one of whom probably conveyed Pentre Evan by marriage to another branch of the Phillips family. The second wife of Sir James ap Owen was Mary or Margaret Herle, of the same family mentioned in the Scotsborough line. James Bowen, described as of Llwyngwair, was the son of Matthew Bowen, who also married Mary, a daughter of John Phillips of Picton. This Matthew was the third son by the *second* wife of Sir James ap Owain.

Sir James Bowen was a staunch supporter of Henry of Lancaster, although his name is not mentioned in the life of Sir Rhys ap Thomas. His fame for hospitality still lingers in tradition about the ruins of his mansion of Pentre Evan, now consisting only of the stable. The house is said to have been in the form of a square, of which the present building formed one side. It is, together with the adjoining estate of Trewern (once the residence of the Warrens, already mentioned in these Notes), at present, by descent, the property of Mrs. Lloyd of Coedmore, and her brother, Charles Longcroft, Esq. More than one intermarriage had taken place between these two families, William Warren having married Jane, daughter of Thomas Bowen of Pentre Evan, while his great-grandson, also named William, was the husband of Dorothy, daughter of James Bowen of Llwyngwair.

Alice Perrot, the second daughter, was the wife of John Lloyd Vachan of Tenby. Her sole heir, Jane, married John Perrot, the last of the Scotsborough line, as already stated in the Scotsborough notice. In the Cheetham MS. Alice is wrongly described as the daughter of Sir William.

Ann Perrot, the third daughter, was the wife of Thomas White, who was apparently the youngest son of Griffith

White (by his second wife) mentioned in Rawlinson's *Life of Sir John Perrot* as the bitter enemy of the Lord Deputy. His second wife was Margaret Watkins, the granddaughter of Sir William Perrot; thus adding one more to the frequent intermarriages between the families of White and Perrot.

The remains of Caervoriog are represented in the accompanying cut.

In addition to what has been above stated of these branches of the Perrots of Pembrokeshire, scattered notices appear of the name, but without any indication as to their proper assignations: thus, in a note (L. Dwnn, vol. i, p. 37), Lewis Glyn Cothi, an officer under Jasper Earl of Pembroke, in an elegy of Howel ap David of Gernan in Cardiganshire, says: "One *Pater noster* uttered by Annes (Agnes) Perrot will open the portals of Paradise to her beloved spouse." Again, at p. 63 we find that Meredith, the fifth son of Sir Rhys Chwyth (left-handed), who was one of the esquires of Edward I, had a daughter Anne, who married Parat, lord of Carnedd. Parat is another form of Perrot, as are also Parrat and Parret.

Elizabeth Perrot is mentioned in Jones' *Breconshire* (p. 135) as the wife of David Wynter of Caermarthen. His grandfather is said to have come with Arnold de Belesmo into this part of Wales in the time of Rufus. She is described as the daughter of Sir William Perrot, who can be no other than the first of that name of the Yestington family, although it is probable that one or two generations have been omitted between David Wynter and his grandfather, if he did come into Wales at the period stated. This family of Wynter, which bore *sable*, a fess *ermine*, flourished for a considerable period in Breconshire and in Carmarthenshire.

Eswolph Wolfe, son of Sir Emrys, is stated to have married Pryswen, daughter of Arcyan Perrot. There was more than one Sir Emrys Wolfe; so that as this marriage is not given in the Wolfe genealogy, there are no means of ascertaining when this Arcyan Perrot lived;

if, indeed, his name is given correctly. Some intermarriage had probably taken place between the Wolfes and Perrots, as the first quarter of the Lord Deputy's coat was that of Wolfe, namely, *argent*, three wolves passant *gules*. Wolf's Castle, in Pembrokeshire, may take its name from this family, whose chief place of residence was Wolf's Newton in Monmouthshire; but who intermarried so extensively in South Wales, that some of them may have found their way into Pembrokeshire. Blanche Parry (to whom Sir John Perrot sent a diamond as a token, as mentioned in his history) was through the Barry family connected with the Wolfes. Her monument exists in Bacton Church, Herefordshire.

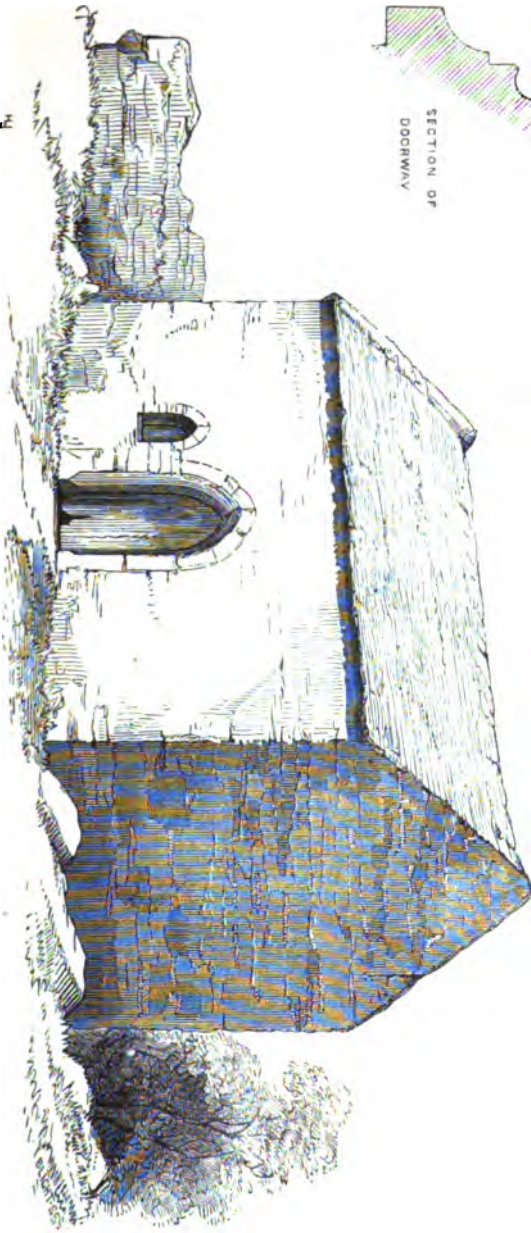
THE PERROTS OF OXFORDSHIRE.

Although there is little doubt that this is a branch of the family of Haroldston, yet the exact link cannot be satisfactorily ascertained. According to the statement in Philpot's *Collection* in the Heralds' College, John and Owen are given as the second and third sons of Sir Owen Perrot and Catharine Pointz; which agrees with the statement in Lee's *Oxford Visitations*, that Owen Perrot was a third brother of the house of Pembrokeshire. But such statements are so completely at variance with all the more respectable genealogies, that they can hardly be received; especially as the notice in Philpot is evidently an addition, although Thos. William King, Esq., York Herald, thinks that the additions, with one exception, are by the same hand that wrote the bulk of the MSS. (See p. 4.) The dates are, perhaps, not inconsistent; but without some more satisfactory information on the subject, the difficulty must be considered unexplained. There are, however, proofs that, besides the Haroldston Perrots, others of the same family lived in Haverfordwest. Sir William Perrot (as stated p. 30) put John Perrot of *Haverfordwest* into possession of his lordship and manor of Tallacharn or Laugharne. We

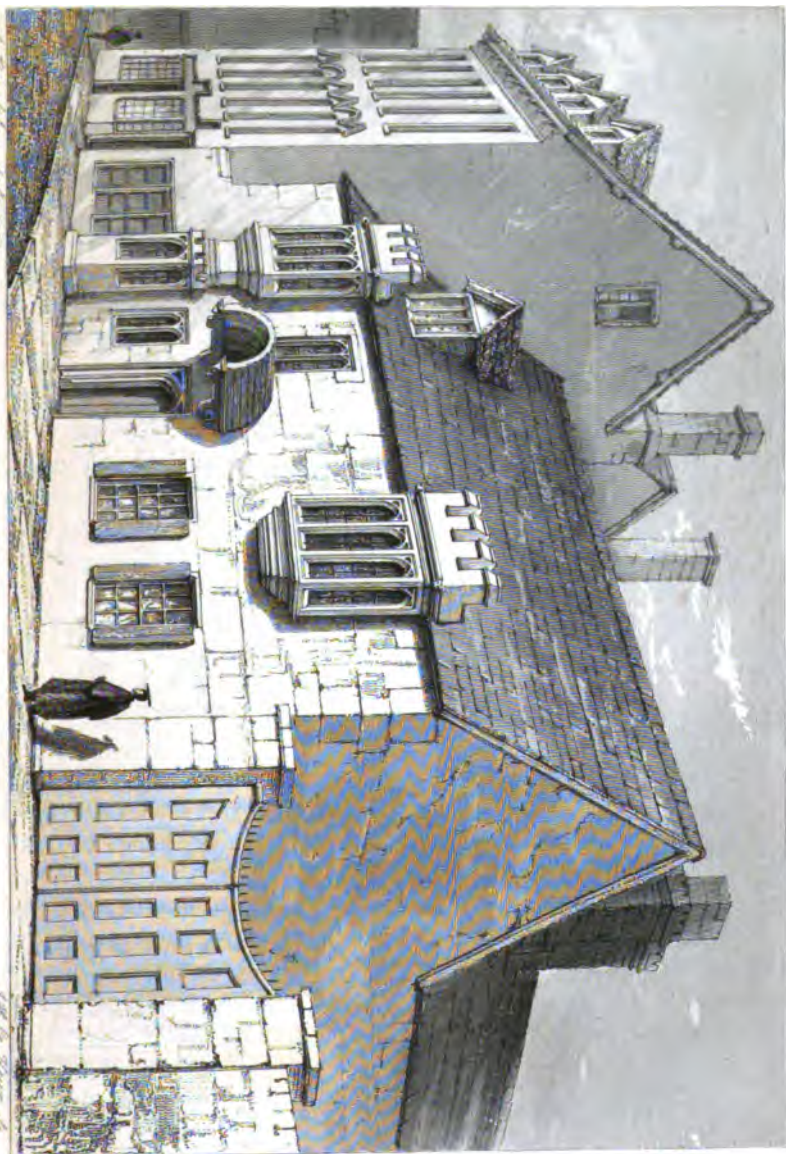


SECTION OF
DOORWAY

CARVONHOLO.



House of Simon David, Captain, 1700-1705



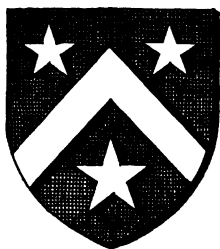
have also notice of a William Perrot, on whose death an inquisition was taken at Laugharne, and who was probably a descendant of this John Perrot. Even to the present day, the name is said to exist in Haverfordwest or its immediate neighbourhood. In 1772 John Perrot, aged nineteen, matriculated at Christchurch, Oxford, and was the son of John Perrot of Haverfordwest, described as *plebeius*; and probably other indications of the name may exist in the registers and other records of Haverfordwest. There is, therefore, sufficient ground for assuming that the family of Northleigh were correct in their claims of connection with the Haroldston line. Thus we find Robert Perrot of Oxford, who died in 1550, was described on his tombstone as the son of George Perrot of Haverfordwest; although there is evidence that Robert was not born in that town, but in Yorkshire, whence his mother came. Relying on this fact, Wharton, in his *Life of Sir Thomas Pope*, says Anthony Wood was in error in stating that Robert was the second son of George Perrot of Haroldston near Haverfordwest. (*Life of Sir Thomas Pope*, 367). But his having been born in Yorkshire, where his mother's relations lived, does not prove that he was not the son of George Perrot of Haverfordwest.

The first of the Oxfordshire branch is said, in the *Oxfordshire Visitations*, to be OWEN PERROT, described as "a third brother of the house of Perrot in Pembroke-shire." If this is correct, he must probably be referred to the John Perrot already mentioned, and who was a younger son of Sir Thomas Perrot and Alice Picton (see p. 21), as previously stated. Owen has been also tacked on as a son of Sir Owen Perrot; which claim must be rejected, not merely from its being so much at variance with better authenticated accounts, but with the dates; while these last will suit well the supposition that he was a son, or even grandson, of John Perrot of Haverfordwest. The name of his wife is not given.

GEORGE PERROT is described, in some of the *Oxfordshire Visitations*, as of Haverfordwest, and not as of

Haroldston, as stated by Wood in his *Fasti* (i, 23). He must have been nearly contemporary with Sir Owen Perrot. Nothing is known of him except that he married Isabella Langdale, of Langdale Hall in the county of Yorkshire, and had by her two sons,—John, who was a merchant of London, and died without issue; and Robert.

The arms of Langdale are, *sable* a chevron *argent* between three mullets *argent*. Sometimes they are given as stars of five points, and not mullets.



ROBERT PERROT may be said to have been the real founder of the family of the Perrots of Northleigh. The best account of him will be found in the *Register of St. Mary Magdalen College, Oxford*, by the Rev. Dr. Bloxam, late Fellow of that Society. That gentleman states (p. 183, *Magd. Coll. Register*) that Robert Perrot appears first in college as an attendant upon John Stokysley, Fellow, afterwards Bishop of London (who was supposed to have been too intimate with Robert's wife); and is thus mentioned by one of the witnesses at the visitation of Bishop Fox in 1506-7: "What tyme Robert Parott takyd money, and was in trouble, he wold then have accused Mr. Stokysley; but now he hath choked him with mony and fayer promises. He hath hadde of him, syns his troble began, as I think, xx marcs." (MS. of the *Visitation*, p. 65.) However, in 1510 he was appointed instructor of choristers. In 1515, being about that time made organist, he applied for a license to proceed to the degree of Bachelor of Music. His request was granted on condition of his composing a mass and one song.

Whether he was admitted, or licensed to proceed, does not appear in the *Register*. Anthony Wood goes on to tell us that he was of an ancient and knightly family living at Haroldston in Pembrokeshire, and an eminent musician; and the composer of several church services and other matters, now antiquated; that he was a benefactor to Magdalen College, although no record exists of his benefactions; and that he was the ancestor of the Perrots of Northleigh; adding, "I mean of that family of the Perrots (for there are two that live there) who are called *Gentlemen Perrots*." Dr. Bloxam adds, he was not only an eminent musician, but also a man of business, as "he was trusted by the college" in the purchase of trees, horses, and various other commodities for the use of the college. He purchased at the dissolution, on his own account, Rewley Abbey near Oxford, about 1530; for in that year he received 27*s.* for stone, timber, and other stuff, bought at Rewley, which the proctors of our Lady's Chapel in St. Mary Magdalen Church purchased to repair their tenements, "said to be when Rewley Church was pulled down." (See note, p. 183, *Magd. Coll. Regist.*)

In 1534 he occurs as receiver-general of the archdeaconry of Buckingham, and also as receiver of rents for Christchurch, Oxford. He was also receiver of rents for Littlemore Priory near Oxford, but when he was appointed is uncertain; he is so described in Lord William's charter for founding the school at Thame in Oxfordshire, which is dated 1574.

In 1529 he was one of the two proctors of the Guild of St. George in the church of St. Michael, Oxford.

He was at one time the Principal of Trinity Hall,—a religious house before the dissolution, and subsequently converted into an inn. Holding the house and chapel of the mayor and burgesses, he pulled them down and replaced them with a barn, a stable, and a hog-sty. (See Peshall's edition of Wood's *City of Oxford*, p. 77; quoted by Dr. Bloxam.)

How the mayor and burgesses obtained possession of

Trinity Hall, which was situated in the parish of St. Peter in the East, and opposite Magdalen College (see Agass' map of Oxford in 1578), is not apparent. In 1553 Simon Perrot, then residing at Middleton Stony in Oxfordshire, purchased the property of William Breton of London, gentleman, and Henry Knight, who had bought it of Edward Fynes, Lord Clinton and Saye, and Henry Hudson of London. These last had obtained it by letters patent from the crown, to whom it appears to have been escheated on the attainder of Richard Cromwell, Earl of Essex. Cromwell may have come into possession of it at the time of its dissolution; but no mention is made in the deed of the mayor and burgesses of Oxford as proprietors of the estate. The date of the deed is 28 March, 7 Edward VI; and possession was taken by Simon Perrot on the eleventh of the following month, in the presence of Richard Atkinson, alderman of Oxford; Roger Herne (? Heron) manciple of Magdalen College; Richard Tart, and other tenants. In Robert's will the lease of it had been left to his widow Alice, with reversion to his son Simon. If Robert had held it under the mayor and burgesses, they must have been tenants of Cromwell or the crown at the time, and sublet it to Robert Perrot. There is a long but not very clear account of this hall in Peshall's Wood's *Oxford* (pp. 74-76 and 295), where it is mentioned how it was wickedly made over to the magistrates by J. Wodel. They were certainly the owners at an earlier period, and received the rents.

In the parish accounts of All Saints Church, Oxford (see Peshall, p. 46), mention is made of Robert Perrot, organ-player of All Hallows in the reign of Richard III. He played only on high days. Unless there is a mistake here as to the date, this could not easily have been Robert Perrot of Magdalen College, as he lived till the middle of the sixteenth century. He, in fact, died in 1550; and was buried in St. Peter's Church, when the following epitaphs were placed over the remains of himself and wife: "*Robert Perrot of Oxon, gent., ob. April 20,*

1550, son of *G. Perrot of Haverfordwest in Pembrokeshire. Alice Perrot, widow of Robert Perrot, buried by (near) her husband, Sept. 1588.*" There was also formerly, in a window of St. Peter in the East, an effigy in stained glass of Robert Perrot kneeling down at his devotions, with an inscription above it, "*Robertus Perrot, Baccalaureus Musices.*"

His will was made 18th of April, 1550, a short time before his death, and is given in full in the Magdalen College Register. He bequeaths to his wife the leases of his dwellinghouse and "King's Mill Medowe" for her life, with reversion to his son Simon. Also the annual quit-rent of twenty-six shillings (purchased of the crown by the testator) paid by Alice, his wife, for certain lands; and a house in Harwell¹ in Berkshire, being her own property; the quit-rent to revert to Simon on her death. Also the old and new leases of Binsey, near Oxford, together with land called "Mynche Meadow," with reversion to his son John; and, on the same conditions, his portion of four marks annually paid by the king's auditors during the life of one George Pigotte. Also the lease of the parsonage at Horsepath near Oxford, with all his lands in Hanborough, Stonefield, and Woodstock; as well as his interest in the lease of Northstoke Mill, of the value of twenty-seven shillings and eight pence. All the above to revert to his son Leonard. Also the lease of Trinity Hall, with reversion to his son Simon. The residue is bequeathed also to his wife, to use it for his soul's health according to her discretion. The executors were his wife and his son Simon; the

¹ The property at Harwell was conveyed to his mother, Alice Perrot, and her husband, for their joint lives; and afterwards to the assigns of Alice by her son, Edmund Kete (4 April, 17 Henry VIII, 1533-34). The property was in fee simple, and situated between the churchyard of St. Mary's on the east, and the high road on the left, and consisted of a house and certain lands. There was a quit-rent of 26s. yearly, which Robert Perrot had purchased of the crown, and which he bequeathed to Simon, to whom Alice subsequently, by a deed of gift, also conveyed the estate in fee simple. It may have been subsequently sold, or left to a younger son of Simon, as no further mention is made of it in the family register.

witnesses being, John Callcock, curate of St. Peter's; Thomas Covenay, Fellow of Magdalen College; Evan Hollway, Roger Heron, and others.

Alice was born at Sunningwell in the county of Berkshire, where her father, Robert Gardiner, probably lived. Her mother was Alice, daughter of John Orpewood, and Elizabeth sister of Sir Thomas Pope, the founder of Trinity College. The Orpewoods were probably more a Berkshire than an Oxfordshire family: thus Thomas Orpewood and his eldest son Paul were mayors of Abingdon. To Thomas, the eldest son of Paul, was confirmed, in 1600, by William Camden, their coat of *vert*, three crosses *paté argent*, on a chief of the second three boars' heads tusked *or*, langued *gules*. In some accounts Robert Gardiner is described as of Suffolk, so that he may have removed into Berkshire; unless there is some error, and Suffolk has been confounded with Sunningwell. Of what family he is, is not known, for there is no record of his arms. Alice had one sister, Jane, the wife of John Stephenson of Sunningwell.

There are certain discrepancies of statement as to the time of the death of Alice Perrot. Her tombstone informs us that she died in September 1588, without recording the day. Her son Simon says, in the family Register, that she died 2 July of that year; whereas by the composition between Trinity and Magdalen Colleges (which is given in the Appendix, No. *xxi*, of Warton's *Life of Sir Thomas Pope*), and which is dated 26 February, 1558, we are informed that she died on the 1st of May, on which day the payment of 20*s.* was to be made to her chaplain for twenty years. Warton, in a note, adds that her will was dated 21 March, 1556, and proved 4 July following, her son Simon being sole executor.

Previous to her marriage with Robert Perrot, Alice was the widow of John Kete, by whom she had a son, Edmund, who gave the property in Harwell to his mother. John and Edmund are mentioned in her will in conjunction with herself, her husband, her son Simon and his wife Elizabeth. Edmund may have been an

only son ; although this cannot be inferred from his name only being mentioned, as his half-brother Simon was especially selected out of his brothers and sisters to be benefited by the prayers of "the chaplain of Alice Perrot." Warton spells the name "Kele," not "Kete."

It appears from the composition that, in compliance with her husband's wishes as given in his will, she and her son had paid into the hands of Owen Oglethorpe, then President of Magdalen College, £124, to be laid out in land, the rents of which were to be held by the college in trust. The larger portion of this money was spent in the purchase of land from Robert of Stanlake in Oxfordshire, producing £6 annual income, which was to be paid over to the President and Fellows of Trinity College for certain purposes, namely, that one of the Fellows of Magdalen should pray twice a week for the souls of Robert Parret and Alice his wife, Simon Parret and Elizabeth his wife, John and Edmund Kete (or Kele), Robert Gardiner and Alice his wife ; for which the officiating priest was to receive 40s. a year. Secondly, that the President and scholars of Magdalen should perform a funeral service on the second Sunday after Easter (Robert Perrot having died on that day), and mass on the day following ; 20s. being divided to such as were present, unless prevented by the business of the college. The choristers were to receive between them 5s. 4d., and the preceptor 1s. 4d. Robert had himself been informant or preceptor of the choristers in 1511. On the day on which the above mentioned mass was celebrated, 13s. 4d. were to be laid out in providing better cheer (*uberiorem refectionem*) for the President and scholars. The common bellman was to have 4d. on the day of the funeral service. The chaplain was to be called "the chaplain of Alice Perrot." On the first day of May, for the next twenty years, the President and Fellows were to pay him 20s., on condition that he and one of the wardens of St. Peter's in the East, on the annual funeral service in that church, should lay that amount out for the necessary expenses of the ser-

vices, and relief of the poor ; at the conclusion of which term that amount was to go to some fellow of the college, who was to pray for the souls of the previously mentioned persons. The residue was to go to the use of the college ; but in case that body failed to carry out these trusts, the President and Fellows of Trinity College were to enter on the lands, and take possession of the rents. In consequence of the reformation of religion, this composition was replaced, Sept. 1, 1579, by another which is still in force ; a certain sum being distributed between the members of the college, to the particular satisfaction of the choristers.

The issue of Robert and Alice Perrot, according to the Register in Trinity College, was : 1. Clement, organist of Magdalen College 1523, B.A. 1532, Fellow of Lincoln College 1535, rector of Farthington in the county of Northampton, 1541 ; prebend of Buckden in Lincoln Cathedral, 30 October, 1544. He left no issue, nor is he mentioned in his father's will. 2. Simon, in whom the main line was continued. 3. Elizabeth, the wife of William Standen of Mitcham, Surrey. 4. Catharine. 5. Alice. 6. Dorothy, who became the wife of four husbands : i, — Bridges, D.D. ; ii, John Maynard ; iii, Thomas Skipwell ; iv, — Rogers, a gentleman pensioner. 7. John, who appears to have settled in London, and died before 1575, without issue. 8. Leonard, who married twice. By his second wife, Dorothy, daughter of Thomas Skipwith of St. Albans, he had four sons and one daughter. He was clerk of Magdalen College in 1533, tenant of Horsepath in 1550. He was also of Drayton in the county of Oxford in 1575. From his second son, Richard, came the other family of Perrots who subsequently settled at Northleigh, and who appear to have been disowned by their cousins, the Perrots on the Hill ; and whom Anthony Wood, as stated above, distinguishes by the name of " gentlemen Perrots," while he speaks of the other as a " bye blow from Herefordshire." There appears to have been so little intercourse, and so much rivalry, between these two families, that in

Anthony Wood's time the connexion was ignored or denied: hence his error in hinting that the new comers were an illegitimate branch of the Herefordshire Perrots. There is a tradition still retained by the descendants of the Hill Perrots, that they denied their cousins the privilege of bearing gold pears in their arms, asserting that silver ones were their proper bearing; and that the herald, during his visitation, decided in their favour by erasing the assumed gold pears from the shield of the new comers. Such a tradition may have some foundation, although there were no grounds for the dispute, as both were descended from the same stock; but in 1664, James Perrot, then of Amersham, Bucks, had the gold pears confirmed to him by Sir Edw. Bysshe, as if he wished thereby to maintain his claim to the true Perrot coat. In Wood's MSS. they are given as *argent*, which also seems to indicate that there had been some such contest between the two families. The remaining children of Robert Perrot were,—9, Joan; 10, Agnes.

In addition to these ten children, three others are given on other and satisfactory authority. These are: Robert, whose name stands first of all, and who was incumbent of Bredicot, in Worcestershire, from 1562 to 1585; Thomas, who is given as the sixth son; and William as the seventh, who was clerk of Magdalen College from 1564 to 1572. These three names are not mentioned in their father's will, which contains only the names of his sons Simon, John, and Leonard; but as his son Clement, who is mentioned in the Register, and all the daughters are also omitted, the omission presents little difficulty.

The arms of Gardiner, as already stated, are not known.

SIMON PERROT, said to be third son of Robert, was born 1514, proceeded to his degree of Bachelor of Arts in 1532, and elected Fellow of Magdalen College in 1533. He was junior proctor in 1545 and 1546, and bursar of his college in 1547 and 1548. He married Elizabeth, daughter of Edward Love, of Aynhoe in Northamptonshire, Sept. 28, 1550, about six months after his father's

death. The mother of Elizabeth Love was Alice, sister of Sir Thomas Pope. Simon was made Public Notary 22 May, 1546; and Registrar of Buckinghamshire, with a fee of five marks and a robe annually, 22 July, 1547; steward of divers manors to Dame Elizabeth Pope, 20 Jan. 1559; and appointed by Edward VI bailiff of the Chantry Lands within the county of Oxford, 2 Feb. 1550, with a fee of £5 : 6 : 8. The next year he was made bailiff of Magdalen College. In 1560 he obtains certain copyhold lands for the lives of himself and his son Robert, in Northleigh parish, of Dame Elizabeth Pope, to whom he was known, not only as the agent of her husband, Sir Thomas Pope, in his founding Trinity College, but also as having married the niece of Sir Thomas. In 1566 he seems to have taken possession of a court at Northleigh, and on the 1st of December in that year obtains leave from the tenants of Northleigh to enclose land from the well at Newwell Hill to the oak, in breadth, and to the further part of (?) Grote Hole in length. Among the signatures attached is that of Edward Orpe-woode, probably a cousin.

Having lost his first wife in December 1572, Simon married a second one, Alice White, in the following June. The marriage articles are dated on the 28th of that month. She is said to have been of Winchester, which may be true, as her uncle was Thomas White, Warden of New College, and one of the parties to the contract. The other was her brother, John White, a farmer, of Staunton in Oxfordshire. If this Staunton is, as it probably is, Staunton St. John's, and the property of New College, the uncle may have provided for a nephew by some advantageous letting in that parish. It is curious that there should be another marriage between a Perrot and a White; but as no connexion can be traced between this Alice and the Whites of Pembroke-shire, the coincidence of the names seems to be a simple accident. By the settlement, Alice was to relinquish all claims of dower; and, after her husband's death, to have the remainder of a lease of the tithes of Ravensthorpe,

Gisdisborough (? Guilsborough), Cotton (*sic*), and Holywell, all in Northamptonshire, and the property of Christchurch, Oxford; the reversion of the lease was to go to her children by Simon. In addition, she was to have the use of her "chambre room" in either of Simon's houses at Northleigh or Oxford, with the use of the furniture, and "meat and drink" for herself and maid; but if she preferred to live among her own friends, she was to receive a quarterly sum of £6 : 13 : 4, with the power of entering on the Northleigh estate in case of failure of payment. Her uncle and brother bound themselves to the amount of £500, to Simon's heirs, that she made no claims of dower or any other kind. Alice, although the niece of the Warden of New College, appears not to have been able to write, as she only makes her mark. The witnesses were, Laurence Humphry, President of Magdalen College; Edward Love (apparently the brother-in-law of Simon), and John Mansell.

The Oxford house alluded to, which was situated not far from the Grammar School of Magdalen College, was, together with the adjoining one (the Greyhound Inn), taken down in 1845. An engraving of it, from a drawing by old Buckler, is here given. His son states, in his *Architecture of Magdalen College*, that it was inhabited at the beginning of the last century by Lady Lievin, and that tradition reported it had been occupied by a bishop. The fact is, that it had been let, in 1562, by the college to Thomas Cooper, the master of the school, and afterwards Bishop of Winchester. Lady Lievin must be intended for the widow of Baptista Lieving, Bishop of Sodor and Man, as she is believed to have inhabited the house. The college, in letting the house, reserved the little chamber over the study. There is some difficulty as to dates; for in the marriage settlement of Simon and Alice Perrot, made 1572, Simon was the occupier of the house; and Alice, after his death, was to have, if she wished, the use of her chamber; which could hardly have been the little chamber over the study reserved by the college, even if Simon had not been the occupier of the house.

He may, however, have succeeded Thomas Cooper, whose tenancy, in that case, must have been a brief one.

In 1562 Simon became the purchaser of the manor and tithes of North or Laurence Hinksey, near Oxford, with certain lands and messuages. This property was once owned by the Abbey of Abingdon, and on the dissolution was granted by letters patent (38 Henry VIII) to George Owen and John Brydges, Doctor of Physic. Sir John Williams, lord of Thame, and Sir John Gresham became subsequent proprietors; the former of whom was succeeded by his daughter, Isabel, the wife of Richard Wayman of Caswell. Richard had a license of alienation, and conveyed it to Oliver Withington and William Lech, Fellows of Brasenose College, and acting as trustees of that society. The money paid was £674 10s., besides 26s. 8d. paid to Withington for his expenses to London, and other charges. The property remained in the possession of the Perrots until the death of the last male, which occurred 1765. In the Trinity College Register is a note inscribed by Simon with reference to this sale: "Memorandum, that the yearly rent of North Hinxey was at the tyme of my purchase thereof (1563) xxij*l.* ix*s.* viij*d.* with the yerely rent of the tith iiiij*l.* being in lease, and v*s.* viij*d.* out of lease, for certain grasse in Revell Mead; and I did purchase the manor and tithe of Withington and Lech by agreement, after the rate of xxx*y*eres purchase; and they alleaged unto me, at the paiment of my money unto them, that they lacked xxx*s.* for xij*d.* yerely rent, according to their paiment before made to Richard Wayman, Esquier; whereuppon I was boonde in my obligacions to them, that if the said yerely rent of xij*d.* coolde be founde amongst the tenants rentes within the space of twoo yeres next after their sealinge of myne obligacion, that then I shall pai the said xxx*s.*, but the said xij*d.* of yerely rent is not yet foonde, being xxi yeres past or more: therefore for the obligacion is clere voide although the college doo keepe the obligacion in their handes.— Per me, Simon Parret, primo Julii 1578." Then follows

a list of the tenants, and the rents paid by each ; the sum total being £22 : 9 : 8.

Warton, in a note to his *Life of Sir Thomas Pope* (p. 21), says that the writer of manuscript letters to Fox concerning a new edition of the *Book of Martyrs*, was not the Simon Perrot of Magdalen College ; but he is mistaken, for Simon Perrot, Fellow of Magdalen College, was certainly present at the burning of Cowbridge, as he writes to John Fox in 1539. (See Cattley's edition of *Fox*, vol. i, p. 209.)

Simon Perrot, by his first wife, Elizabeth Love, had nineteen children, whose names, dates of birth, with the names of their sponsors, will be found in the Appendix. His eldest son died an infant. His second son, Robert, who succeeded him, was born, 1553, at Middleton Stony in Oxfordshire. His third son, Simon, was rector of East-Leach-Martin, or Burthorpe, in the county of Gloucestershire, 1589-1600. His eldest daughter, Anne, born 1532, married Thomas Doyle, Fellow of Magdalen College. The ceremony was performed at Chiselhampton in Oxfordshire, 5 Feb. 1570 ; but the articles of marriage were dated Dec. 20, 1569. The issue of this marriage was—1, Francis Doyle, born 8 Feb. 1597 ; 2, Margaret, the wife of Hugh Cressy, councillor, and by him the mother of Hugh Cressy, a Benedictine monk.

Simon Perrot, by his second wife, Alice White, had—1, Peter, born 1574 ; B.A. 1594 ; died 1603 ; and buried 16 May, at St. Peter's in the East, Oxon. 2, Simon, born 1575, and died the year following. 3, Elizabeth, born 1578 ; died at Oxford, Oct. 21, 1582, and buried in St. Peter's. 4, Mary, born 1580. 5, Hester, born 1582.

Simon Perrot and his first wife were buried in St. Peter's in the East, and a large monument erected over them, which has since been removed ; but the brass was retained, having the following inscription :

“ Here resteth the bodies of Simon Perrot, Gentleman, Master of Arte, late Fellowe of Magdalen College, and twise Proctor of the Universitie of Oxford ; and Elizabeth his wife, daughter of Edward Love of Aenhoe in the county of Northampton,

Esquier ; which Simon departed this world the 24 day of September in the yere of oure Lorde God mcccc 84, and in the yere of his age 71 ; & Elizabeth departed in childe bed the xxiiii day of December in the yere of our Lorde God mccccclxxii, and in the year of her age xlii."

The brass represents Simon and his wife in prayer, with nine sons and ten girls behind the parents. Fifteen children, however, including those by his second wife, were all that survived Simon. Elizabeth Love was born on March 1, and married at the age of nineteen. She died on Christmas Eve, at eight in the evening, and was buried the following afternoon. No reason is given in the family Register for this hasty interment.

The arms of Love are, *vert*, a lion rampant *argent*, charged on the shoulder with a cross patté *gules*.



ROBERT PERROT, the second son of Simon, was born 11 January, 1553, and appointed chorister of Magdalen College at the age of fifteen, and elected demy three years afterwards. He resigned his demyship in 1577, and in 1588 married Mary, daughter of the Oliver Withington who was connected with the sale of Laurence Hinksey to Simon Perrot. He was organist of Magdalen College in 1589, as his grandfather had been ; and held the office of bailiff to the college till his death. He died 24 June, 1605, and was buried in Northleigh Church. His monument is on the south side of the chancel, representing himself and his wife kneeling, and bearing the following inscription : " Here lyeth Robert Perrot of Northleigh, Gent., who married Marie, daughter of Oliver Withington, Gent., Doctor of Physic, by whom he had four sons and four daughters ; and as he lived

virtuously with credit, with assured faith in Christ he departed 24 of June, 1605 ; to whose memory his loving wife, in testification of her love, in doleful duty erected this monument."

The eldest son, Oliver, was born and died in 1589, and buried at St. Peter's in the East, Oxford. His second son, and heir, Edward, was born in 1593. The other sons were—2, John, born 1597, and died in Gray's Inn ; 3, Robert, born 1598. His daughters were—Anne, Mary, Elizabeth, and Susan. Of these, Anne married William Poole of Gloucester, clerk ; Mary, John Banks of Abingdon : the issue of this last marriage being Mary, who married, first, Edward Dewe, connected with the Dewes of Bampton in Oxfordshire ; and, secondly, William Wright, alderman of Oxford, by whom she had many children.

On Robert's monument, in Northleigh Church, are given three coats of arms : above, Perrot only ; below, on one side, Perrot impaling, *sable*, a chevron *argent* between three stars of the second (Langdale) ; and on the other, Perrot impaling Love. The Withingtons appear to have had no coat ; none, at least, can be ascertained of that name in the Heralds' College or elsewhere.

EDWARD PERROT, eldest surviving son, and heir, was born 7 February, 1593. One account gives Radley in Berkshire as the place of his birth ; but the family register in the Library of Trinity College, Oxford, states that it was Abingdon, a short distance from Radley. The other account seems to be taken from a second register containing many particulars of the Perrot family and Northleigh Church ; which register was formerly in the possession of John Price, the librarian of Sir Thomas Bodley, and is probably at this time in that Library, but has not yet been discovered.

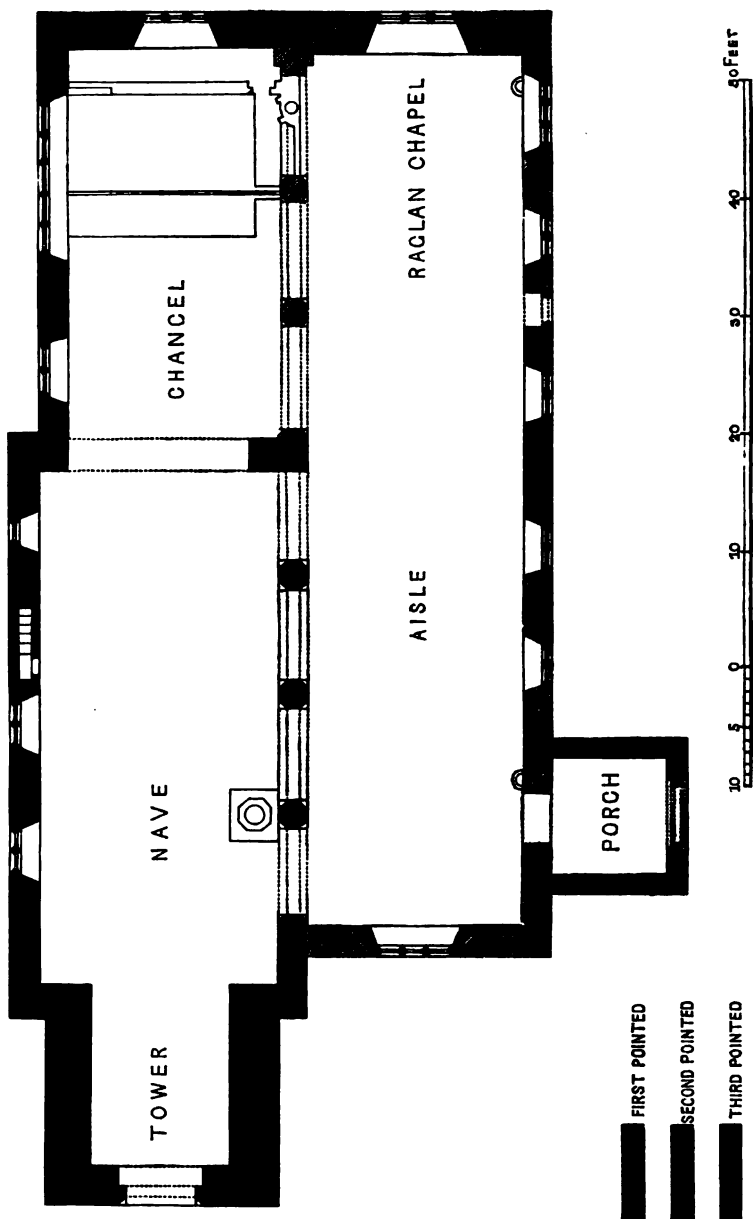
Edward Perrot married, 23 January, 1623-4, Elizabeth, daughter of William Stonhouse of Radley, who four years afterwards was created a baronet. She died March 5, 1658, and was buried at Northleigh. Her husband outlived her many years, and died in the house

of Benjamin Cooper, Registrar of the University, on Friday, 27 February, 1684. He was buried at Northleigh March 2.

He as well as the rest of his family were staunch supporters of the royal cause; and Charles is said to have slept at Northleigh on one occasion, although the exact night is not known; but it was probably in the summer of 1644, during which period the king was frequently in the immediate neighbourhood of Northleigh. Northleigh, however, is not named in the "*Iter Carolinus*" published in the *Collectanea Curiosa*, or Symonds' *Diary*, issued by the Camden Society. The tradition is, however, confirmed by the existence of certain portions of the royal bedchamber linen still remaining in the possession of the successors of the family.

Soon after the battle of Edgecot Hill, on the king's returning to Oxford, he issued a protection to the person and property of Edward Perrot. This was dated the last day of October, 1642. On the 14th day of February, 1643, Edward Perrot was required to assist the royal finances with the loan of £20, either in money or plate; "toucht plate at five shillings, untoucht at foure shillings fourepence per ounce"; the same to be delivered within seven days. Three years afterwards he was forced to contribute to the other side, as there is still preserved among the remains of the family records a receipt signed by Cromwell for the sum of £17 10s., dated 27 Nov. 1646. The money was paid through Lieut.-General Grosvenor by order of Colonel Sheffield, one of the treasurers at war.

(To be continued.)



SOME ACCOUNT OF THE PARISH OF LLAN-CARVAN, GLAMORGANSHIRE.

LLANCARVAN, sometimes called Nant-Carvan, from the "Carvan" brook by which it is divided, is a place of early and well merited fame for piety and literature in the annals of South Wales. It is a parish in the hundred of Dinas Powis, and ecclesiastically in the see and rural deanery of Llandaff. Llanancarvan is composed of eight hamlets, and its boundaries include the extra-parochial district of Llanveithen. The acrages of these constituent parts are, according to the tithe survey,—

Llanancarvan	866	1	36
Llancadle	601	2	17
Llanbethery	547	1	31
Liege-Castle	426	3	32
Llanveithen	433	2	34
Moulton	698	3	17
Penon	308	0	14
Treguff	349	3	36
Walterston	700	1	10
Roads	31	2	0

Statute acres 4964 3 27

The Welsh acreage stands at 3,479 : 1 : 0.

The extra-parochial district is reputed to contain the farms or villis of Llanveithen proper, Caemaen, part of Carn-Llwyd, and Felin-fach.

The church is said to stand in Penon, but the boundaries of that hamlet are not very accurately recorded. There appear to have been chapels at Llanveithen, Llancadle, dedicated to St. Cadell ; and Liege-Castle. All have disappeared.

The parish seems to live wholly in the past. The population-returns for 1801 show 631 persons ; for 1811, 598 ; in 1821 there were 746, which in 1831 had sunk to 734 ; in 1841 there were only 699 ; and in 1851, 662 ; in 1861 there were but 668 ; and this in a county, the general population of which is rapidly increasing.

The southern portion of Llanancarvan is in figure nearly rectangular ; but from the northern side the hamlets of Liege-Castle and Treguff project like two horns. The greatest dimensions are four miles each way, but these are extreme. The church, placed nearly in the centre, is two miles and three-quarters distant from the sea ; and two miles and a half from the Cardiff and Cowbridge, or Old Port road, about a quarter of a mile of which lies within the parish.

Llanancarvan is about the central hamlet. On its west is Llanbethèry, on its south-west Llancadle, on its south Penon, on its south-east Moulton, on its east Walterston, on the north-east and north-west are Liege-Castle and Treguff ; and between them, on the north, is Llanveithen.

The boundaries of the parish are,—on the west the Thawe river, with its broad and not unfertile meads ; and beyond it St. Hilary, St. Mary Church, Flemingston, and St. Tathan's. On the south is the Kenson brook, watering the pastures of Penmark and Fonmon ; and, with a slight exception, the boundary also of Penmark parish. On the east, the parish road between Bonvileston and Barry is the general limit, with the parishes of Wenvoe, St. Lythan, St. Nicholas, and Bonvileston. On the north the line is less regular ; but the boundary parishes are again Bonvileston, Welsh St. Donat's, and Llantrithyd.

Treguff, and in part Llanbethèry, contribute their waters to the Thawe or the Llantrithyd brook ; but, with these exceptions, the watersheds of the parish fall towards its interior. The Carvan, rising by seven small streamlets right and left,—Whitewell, Greendown, Coed-Abernant, Whitton-Bush, Gowlog, Walterston, and Moulton,—falls into the Kenson nearly opposite the wooded heights of Fonmon, and divides Llancadle from the promontory of Penon. Whatever may formerly have been the case, the hamlets of Liege-Castle, Treguff, and Walterston, now contain no villages. There are but few houses in Moulton and Llancadle ; and in Llan-

bethèry, Penon, and Lllancarvan, though more populous, the villages are of a limited description.

The enclosures generally bear marks of antiquity. The fields are small, and, excluding gardens and bartons, average about five acres each. Looking to the irregular figure of the hamlets, and to the manner in which they are locked into other lands, it is clear that they were not due to any general partition of the parish, but were originally private estates. In many cases their boundaries are also those of a manor.

The geology of Lllancarvan has some points of interest. The greater part of the parish rests on the lower lias, but the northern end of Liege-Castle is gravel; and near Caerwigau appear the old red sandstone and the mountain limestone, which rests conformably upon it, and dips towards the south. This, again, is covered up with the horizontal deposit of the dolomitic conglomerate, which mantles round a second appearance of the limestone in form of a narrow tongue, and is seen at Tyncoed and Whitewell.

The average rent of land in this parish is about twenty shillings per acre. The area is pretty equally divided between arable and pasture, with under three hundred acres of woodland. There is little large timber.

Lllancarvan Well, a mineral spring, is of repute in diseases of the skin. Fynnon Dyfry, near Carnllwyd, is said to preserve the name of Dubricius, and has given rise to a tradition which makes the latter place his residence.

In very modern times, for financial purposes only, the parish has been split into an eastern and western division, which is followed in the assessments of value and in levying the rates; and under the provisions of a late act of Parliament, the extra-parochial district of Lllanveithen has to contribute to the union-charges as a separate parish, but still throws the burden of all its roads on Lllancarvan. In 1853, Lllancarvan East was assessed at £2,551, and Lllancarvan West at £2,975, rateable annual value. The present rateable value is but little

above this. The parish is in the Poor Law Union of Cardiff, to which it sends two guardians. The local rates are about 4s. 6d. in the pound.

On the 2nd June, 1731, Mrs. Mary Lougher bequeathed £50, the interest of which was to be divided, in bread, amongst certain of the poor. The money was eventually expended in repairing a parish road at Tramabllwyddon, and proved a fruitful source of dispute.

Llancarvan fair is held on the Wednesday before Easter.

In the natural disposition of its surface, Llancarvan presents much quiet beauty. The lias is here intersected by narrow and tortuous valleys, each of which has its peculiar streamlet winding across a strip of rich meadow between steep but grassy banks. At the meetings of these valleys, as below Penon, they expand into some of those sylvan amphitheatres which do not indeed produce striking emotions, but of which the eye is never weary.

Llancarvan has suffered, perhaps, more than any other part of the Vale by ecclesiastical domination, and by the absorption of small independent estates by wealthy and non-resident owners. Two centuries ago Treguff, Moulton, Carnllwydd, Caemaen, and Llanveithen, each supported its resident squire; while at a still earlier period, in its immediate neighbourhood, were the knights and squires of Castleton, East Orchard, Flemingston, Old Beauprè, Llantrithyd, Odyn's Fee, Crosston, Penmark, and Hight. Duffryn, Fonmon, and Bonvileston, still remain; and the timber which adorns these seats, and the neglected ruins of Beauprè, show what must once have been the appearance of the district, and how sad a change has passed over it.

The benefice was, until its recent transfer to the Bishop of Llandaff, a discharged vicarage in the patronage of the crown, exercised by the Lord Chancellor. The great tithes, excepting those of Walterston, which belong to the vicar, are impropriated, and appropriated by the Dean and Chapter of Gloucester, who are the rectors,

and who have suffered one of the few fine churches in the county to become unseemly and ruinous. In Pope Nicholas' taxation (1288-91), "Llandruan" is put down as of £10 yearly value. The rectory was then in the abbot and convent of Gloucester.

In the *Liber Regis*, Lllancarvan, or Lllangarvan, is entered as a discharged vicarage. Value, £8 : 13 : 9. The bishop and archdeacon had 9s. 5d. The glebe was 8s. 4d. There was tithe of sheaves, wool, lambs, cheese, etc.; and the clear annual value was £40. (*L. Regis*, p. 1079.)

The term "discharged," applied in the *Liber Regis* to a benefice, means that it was discharged from the payment of first-fruits, and in certain cases of tenths, on the ground of poverty. The record was taken on the eve of the Reformation. Where the bishop held the tenths, the plea of poverty was not allowed, and only the first-fruits were discharged. The tenths, when in the bishop, had been allotted to him originally in exchange for manors or lands alienated by him in favour of the crown. These alienations, which were very injurious to the sees, were sanctioned by 1 Eliz., cap. 19; but restrained, though rather too late, by the 1 James, cap. 3. (*Ibid.*, preface.)

In the *Valor Ecclesiasticus*, temp. Henry VIII (1535), the value is as follows (IV, 350):

"Ecclesia Parochialis de Lllancarvan.

Imprimis.	Terre dominicalis	.	.	.	£0	8	4
	Lana	.	.	.	0	6	0
	Agni	.	.	.	0	6	0
	Caseus	.	.	.	3	6	8
	Garb'	.	.	.	0	20	0
	Tres oblat'	.	.	.	0	33	4
	Lactic'	.	.	.	0	26	8
	Auc', porc', cer', mel	.	.	.	0	6	0
	Canab' et linum	.	.	.	0	0	16
	Ova	.	.	.	0	2	0
	Molend'	.	.	.	0	6	8
							9 3 0
Deductiones :	Episcopo et archidiacono	.	.	.	0	9	5
							8 13 7
							£0 18 4

The area of the parish is stated, in the tithe survey, to be 4,500 acres. Before the commutation, 3,479 a. 1 r. (Welsh) of the area of the parish were stated to be subject to tithe. The titheable lands were divided into—arable, 1,660 a. 3 r.; meadow and pasture, 1,638 a.; wood, 168 a. 2 r.; and vicarial glebe, 12 a. Llanveithan paid no tithe, and is not included in the Welsh acreage.

Upon many articles there was a *modus*. In Llancadle and Llanbethèry the vicar had $2\frac{1}{2}d.$ for every milch cow, and $\frac{1}{3}d.$ for every calf. Elsewhere he had $6d.$ for every milch cow at the first calf, and $1s. 8d.$ for every farrow cow. For cattle he had—for yearlings, $1d.$; for two years old, $2d.$; three years old, $3d.$; for suckling colts, $\frac{1}{3}d.$; yearlings, $1d.$; two and three years old, $2d.$ and $3d.$ He had $1d.$ for every fat beast from the 12th May to 12th November only; shewing that when this custom was introduced, all fat beasts were consigned to the salting tub on or before the 12th of November. For every first litter of pigs, $4d.$; for every wether, $1d.$, if sold unshorn in May; $1d.$ for every ewe; in addition to tithe of lambs in kind; $1d.$ per acre for upland hay or clover; and $2d.$ for moorland hay. In every seven lambs is one tithe lamb; in every seventeen, two lambs; and so on. Calves are tithed by the same rules, when not the subject of a *modus* of $\frac{1}{2}d.$; for fat calves from seven to seventeen in number, $1d.$; for other calves, $\frac{1}{2}d.$; there is one tithe goose out of every flock.

The commutation value in imperial bushels was as follows:

	Bushels.
Wheat at 7s. $0\frac{1}{4}d.$	542.34619
Barley at 3s. $11\frac{1}{2}d.$	961.95089
Oats at 2s. 9d.	1,384.62626

At the commutation in 1839, the Dean and Chapter of Gloucester were the impropiators of tithes of corn, grain, and pulse, for all titheable lands in the parish, excepting Walterston hamlet and certain lands (being one hundred and thirty acres) in Llancarvan. Thomas Bates Rous and William Peter were the lessees of these tithes for a term of years, at a low annual rent.

The vicar had all the tithe, great and small, on the titheable land in Walterston and the above land in Lllancarvan, as well as of all tithes other than of corn, grain, and pulse, over all titheable lands throughout the parish. To the impropiators was allotted £325: 11: 2; to the vicar, £245: 12: 0. There is no rectorial glebe, save the site of the tithe barn in the churchyard.

Woodland was exempt from tithe by prescription.

The following lands were exempt, by prescription, from tithe of corn, grain, and pulse, and paid a *modus* of 6s. 8d. instead of vicarial tithe in kind:—Carnllwyd, 60 acres; Mill, etc., 1; Shortlands in Liege-Castle, 60; Treguff Place, 240.

THE CHURCH.

Lllancarvan Church is dedicated to St. Cadoc, and reputed to have been built by Archdeacon Walter de Mapes in the reign of Henry II. This, however, certainly does not apply to the present structure, which is much later; and more likely to have been built by the monks of Gloucester, to whose piety are due many of those buildings which have been so neglected by their Protestant corporate successors. The building is composed of a tower, nave, chancel, south aisle, south porch, and a chapel annexed to the south aisle.

The tower is square, broad, low, and plain, with an embattled parapet resting on small corbels. It has loop-windows, which may be of Decorated date, and seems constructed with some view to defence. The clumsy west door and window are modern.

The nave is spacious and of good proportions, with a cradle-roof. In the north wall is a late perpendicular window of two lights, cinquefoiled. In the same wall are the remains of the rood-stair; and the place of the loft is further indicated by two square-headed windows, each of two lights, cinquefoiled; of which the lower lighted the screen, and the upper the gallery. The arch into the chancel is much mutilated, but seems to have

been Pointed or transition Norman. The wall is very thick, and the square caps or abaci remain, and are carved with an early form of the dog-tooth ornament in squares. A dwarf wall has crossed the lower part of this archway, and probably carried the screen; the upper oak beam of which, supporting the gallery, was but recently removed, and still remains in the building. The south side of the nave contains four early Pointed arches springing from square piers, with rather broadly chamfered angles. The caps are rudely ornamented, and the whole seems of rough Early English work.

There is a good, plain, octagonal font, probably of early Decorated date.

The chancel is spacious. In its north wall are two windows: one acute and pointed, of two lights, cinque-foiled; it is Perpendicular: the other is a very large Tudor window of five lights, with four-centred arch tracery; the whole set in a square frame. The design is poor, and the execution inferior.

The east window is of three lights, modern, in an old case. In the south wall three arches, perhaps of Decorated date, open into the chapel. In the easternmost is a sort of rude sedile and a piscina. The roof is cradle. It seems to have been recently repaired.

Here is an elaborate but decayed screen, in carved oak, of Perpendicular date. It is set up near the east wall, but was probably removed from the chancel arch. In skilful hands this screen might be restored at a very moderate expense.

The south aisle is also spacious, and has a cradle roof. It has a late Perpendicular west window of three lights, and two south windows of the same date, of two lights each. A small Perpendicular double window of two lights, trefoiled, remains in this wall, and marks the place of the screen between the aisle and its chapel.

The south door is rude Early English. The exterior arch is moulded in rounds and hollows which, with the drip, stop at the level of the cap. In each jamb is a recessed column with a fluted cap and entablature. The

interior door-case is plain: there is a stoup of its date on the east side.

The south porch is good Perpendicular, with a fair entrance-doorway with mouldings and a drip. Over the church or interior door is a niche, now empty, with a trefoiled head. The porch-roof is original. It is of oak, open, with seven pairs of principals.

The chapel, which joins the chancel and the south aisle, has, like the rest of the building, a cradle-roof, plastered between the ribs. There are two south windows of two lights, and a lancet south door. The east window has three lights. All are of the date of those in the north wall of the nave. In the south wall is a piscina. Here also is a good Perpendicular oak screen dividing the chapel into two parts. It appears originally to have divided the aisle from the chapel, and to have been moved eastward. It is said now to mark off that part of the east end of the chapel which was repaired by the lords of Carnllwyd, and where, therefore, the Raglans are probably buried.

Of the building above described, the chancel arch, and perhaps those in its south wall, may be accepted as parts of the church of De Mapes. The south door is, no doubt, rather later. The monastic patrons and land-owners probably rebuilt much of the fabric in the Decorated and Perpendicular periods. The Raglans probably built the chapel; and possibly they or the Bassetts of Llanveithen put in the Tudor window. The subsequent history has been one of neglect and decay down to the present year.

There are several monumental slabs in the paving of various parts of the church. Of these, seven have rude, incised crosses; no doubt over ecclesiastics. They have been used as modern gravestones, and are defaced with intrusive inscriptions.

On the churchyard wall are two old buildings. One on the south side is the "Church House." As usual, it is of two stories, with an exterior stair. It may be of Perpendicular date, and is now used as a school. The

other building, on the south-west side, is the rectorial tithe barn. It stands upon the only piece of rectorial glebe, and is probably of Decorated date, built by the monks of Gloucester. It opens into the churchyard by a good plain doorway; and in the north end are three cruciform oillets, and one above in the gable.

The church stands on the right bank of the river, at no great distance from it, and is said occasionally to have been flooded.

VICARS.—As usual, the records of the diocese, so far as they are accessible, contain very little information as to the incumbents. What is here recorded has almost all been recovered elsewhere.

1 Feb. 1287, GILBERT DE KYRLION (Caerleon), priest, was admitted to the church of Llancarvan, on presentation, by the abbot and convent of Gloucester. (Ducarel, *Reg. of Canterbury*, fol. 31d.)

GWILIM OR WILLIAM HUGHES, instituted 15 Sept. 1617. Patron, the king. He married Elizabeth, daughter of Francis third son of James Thomas of Llanvihangel, by Ann daughter of David ap Richard Gwyn (Prichard of Llancayach).

JENKIN WILLIAMS instituted 23 Jan. 1640. The king.

THOMAS MORGAN, instituted 25 Jan. 1663, minister; died 20th May, 1666. From his tomb in the church.

DAVID LLOYD instituted 20 Dec. 1666.

HENRY JONES, also rector of Porthkerry, instituted Jan. 1668; died 20th Sept. 1682. Tomb in the church.

THOMAS LLEWELLYN instituted 21 Oct. 1686; died 18th Jan. 1726. The Register records his burial 19th Jan. Tomb in the church.

PENRY JONES instituted 26 April, 1727. The king.

JOHN THOMAS instituted 18 Feb. 1728. The king.

JOHN THOMAS instituted 20 Aug. 1739. The king.

RICHARD BASSETT instituted 1 Dec. 1763. The king. Appeared at a Llandaff visitation in 1768; and in the same year, 2nd June, was presented at a Llancarvan court-leet for default in cleansing the river to Kenson Bridge.

EDWARD THOMAS, M.A., instituted 19 July, 1773.
The king.

THOMAS THOMAS of Bonvilston, vicar also of Pendoylon. Date uncertain. He was grandfather of Edward Thomas of Picketstone, and died at Greenway.

CHARLES BUCKERIDGE, D.D., instituted 6 Feb. 1789.
The king. Died 1827-8.

REES HOWELL instituted 4 Feb. 1828. The king.
Died about 1831.

EDWARD THOMAS of Eglwys-Newydd; died about 1836.

DAVID MORGAN, of Crosstown, instituted 30 Jan. 1837.
The king. The present vicar.

The Lllancarvan registers have sustained very bad treatment. The oldest record is a small parchment book of twenty-two membranes, and the traces of seven others at its end, designedly cut away, but which probably had not been written upon. The entries extend from 1617 to 1640, and include indiscriminately baptisms, marriages, and burials. The writing is much faded; but it has been clear and good, and the greater part is still legible. Patches of a dark pigment resembling ochre cover certain entries in fifteen places, sometimes obscuring them; but where the coat is thin, the writing can be read through it. There are some detached sheets and parts of sheets, ranging from 1724 to 1760, covered with entries in a clear, bold hand, in very black ink; but these have been kept in some damp place, probably in the church, and are reduced nearly to a pulp. The incumbent who made the parish register return to government was probably ashamed of these earlier records, since he passes them by in silence, and incorrectly says there are no registers, except a few leases, before 1813.

An attempt, by permission of the present vicar, has recently been made to clean, smooth out, and bind up, the older pages in one volume, which bears on its exterior the following inscription:

"Quæ supersunt
 Registri Parochialis
 Llancarvan
 Pietate . extranea
 Conservata
 A. S.
 1861."

The record is, therefore, now properly cared for, and is tolerably secure from further deterioration; but there is only one, and that a very simple way, of securing these and similar documents from neglect and accident, and rendering them accessible to the public; and that is to send them up to the Master of the Rolls at the Public Record Office.

All the earlier entries are in Latin, and usually the hamlet or residence is added, and now and then the word "senex" or "paterfamilias." Almost all the names are those of yeomen or peasants. "Generosus" occurs after Richard Mason, whose daughter, Catharine, was baptised 11 March, 1621; after William Giles,¹ whose daughter, Ann, was baptised 5 Nov. 1622; and after Morgan Haward, whose son Charles, by Catharine Bassett his wife, was baptised 4 Feb. 1638. I find but one "esquire," Edmund Bassett, whose daughter Anne, wife of the above R. Mason, was buried 26 Feb. 1624.

Among the entries likely to be of the gentry, are, baptisms,—Maud, daughter of Anthony Basset, 10 Oct. 1622; Mary, daughter of Miles Basset, 5 Feb. 1631. Burials: John, son of Hugh Stradling, 8 June, 1623;

¹ The Gileses were of Crosstown, being cadets of Gileston. William was defendant in a suit *temp.* Elizabeth; and a William appears in the court rolls of Llancadle, 1630, and Penmark, 1672. They held lands in Llancarvan. Winifred, daughter and heir of Major William Giles, about 1680 had Gileston. William of Gileston married Jane Stradling about 1570. John Giles and Gwenllian his wife are mentioned as holding a free tenement in Llancarvan, in a Fonmon writ of 7 June, 1578. *Temp.* Elizabeth, Ann, widow of Matthew Gyles, had a suit with their son, William Gyles, and others, for lands; some of which were in Llancarvan and Llantrythid. (*Proc. in Chanc.*, i, 354.) About a century later Captain Giles married Jane Mathew of Sweldon, and Harry ap William Giles married Elizabeth Griffith. An Ann Giles was of Llancadle in 1628. Gileston was anciently written "Joelston," and the family "Joel."

Elizabeth Basset, wife of William Giles of Trostrey [Crosstown], 11 March, 1625; Margaret Aubrey of Moulton, 6 Oct. 1626; Christopher Turberville, 27 June 1631; and Mary Basset, widow of Thomas Mathew of Flaxland, 25 Sept. 1640. Marriages: Richard Basset of Llanbythen, and Elizabeth Edward of Treguff, 16 July, 1627; and Christopher Roberts¹ of Tathan and Mary Basset of Llanvithen, 6 May, 1628. Their son, Christopher, was baptised 1 Feb. following.

There may also be mentioned,—of *baptisms*: Matthew, son of Gibon of Moulton, 26 Jan. 1627; Maria, daughter of William Deere, 20 Feb. 1627; Joan, daughter of Gibon Evan of Moulton, 16 Jan. 1630; Robert, son of Gibon of Lllancarvan, 31 March 1634; and Elizabeth, daughter of Gibon of Caeman, 22 Oct. 1636. *Burials*: Mary Deere of Penon, May 1622; Edward Deere, “senex,” of Penon, 26 Nov. 1622; Mary, daughter of William Deere of Lllancarvan, 26 Feb. 1629; and Hugh Portrey, 31 Aug. 1631. *Marriages*: Richard R—— of Penmark, and Catharine Gibbon of Lllancarvan, —— 1619; Edward Arnold and Cyssil Gibbon of Cowbridge, 6 Nov. 1626; William Deere of Lllancarvan, and Margaret Alexander, 6 May, 1627; and Rees Portrey and Wenllian, 1 May, 1639.

Besides the ordinary appellations of Lewis, John, David, Thomas, etc., used indiscriminately as baptismal or family names, and which in these parishes cease to be distinctive, there appear those of Alexander, Badger, Bristol, Borow, Bussie, Barclay, Claxson, Corrock of St. Tathans, Cox, Dawkins of Treguff, Gwinne, Giles of Llancadle, Gregory, Hill, Hutton of Lanbetherie, Knap, Leonard, Meyrick, Mathew, Mason, Mayo, Marcross of Llancadle, Nichol (very numerous), Nicholas, Phillips of Walterston, Parker, Petree, Powel of Whitwell, Richard and Roberts of Carnllwyd, Spenser of Lllancarvan, the all-pervading Smith, Samuel, Statham, Tanner of Molton, Tyrrell, Tucker or Turker (a female of which family was

¹ William Roberts of St. Tathan, gent., about 1616 married Katharine Button of Worlton.

the mother of certain irregular Mathews of Llandaff), Tomkins, Whitby, and Walters. Most being thoroughly English, and denoting a larger admixture of that element in the seventeenth than in the nineteenth century.

The Raglans of Carnllwyd had disappeared before the Register opens; and the Lewises and Aubreys, their successors, probably resided here but little, and were buried elsewhere. Richards and Roberts, designated as of that place, were no doubt tenants. Basset of Llanveithen might have been expected to appear more frequently.

The following are the names of the owners and occupiers of lands in the parish :

Owners.—Llancarvan proper. Mrs. Ricketts, Dean and Chapter of Gloucester, Rev. D. Morgan, Henry Lewis, Mary Giles, Evan Griffiths, William Jenkins, Nicholas Russell, John Samuel, John Thomas, C. K. Tynte.

Llancadle.—Ev. Griffiths, Dean and Chapter of Gloucester, R. O. Jones, Rev. W. Rayer, Rev. D. Morgan, Messrs. Jenkins, Maria Sinclair.

Llanbethery.—Richard Bassett, Ev. Griffiths, Rev. W. Rayer, Edward Llewelyn, Samuel Lewis, Rev. D. Morgan, John Morris, John J. Samuel, Lady Tyler, Robert Thomas, Richard Thomas, Ev. Thomas, Thomas Williams.

Liege-Castle.—Mrs. Ricketts, Edmund Jenkins, Martha Kemys, Ecclesiastical Commissioners, T. Samuel Gibbon, Lady Tyler, Thomas Williams.

Llanveithen.—Mrs. Ricketts, Charles Spencer Ricketts, Richard Bassett, Ecclesiastical Commissioners, J. S. Gibbon, George Traherne, Edward Thomas.

Moulton.—Jesus College, W. Jenkins, R. O. Jones, William Morgan, John Williams, Morgan Morgan, Ann Rees, Messrs. Romilly, M. Sinclair.

Penon.—Mrs. Ricketts, Dean and Chapter of Gloucester, William Howells, William Jenkyns, Messrs. Jenkins, Anne Rees, William Richards, J. J. Gibbon, C. K. Tynte, Rev. D. Morgan.

Treguff.—Richard Bassett, Dean and Chapter of Gloucester, Messrs. Jenkins, Frederick Wood.

Walterston.—J. Homfray, John Jenkins, Jesus College, W. Jenkins, J. Bruce Pryce, Elizabeth Thomas.

The names of the occupiers are—Aubrey, Baker (2), Ballard, Basset, Bradley (2), David (2), Davies (2), Eagleton, Edmonds (2), Edwards, Evans (4), Francis, Giles, Griffiths (4), Howells (9), Hopkins (3), Hugh, Jenkins (5), John (5), Jones (7), James, Lewis (2), Lisle, Lougher (2), Lleyson, Mazy (3), Miles, Morgan (5), Matthias, Nicholas, Price (2), Perkins, Rees (5), Richards, Rosser, Russell (2), Romilly, Smith, Spencer, Samuel (3), Thomas (6), Wilkins, Williams (7), Wrentmore, and Yorath.

The names of places in this parish have undergone fewer changes than might have been expected. In the *Life of St. Cadoc*, by Mr. Rees of Cascob, mention is made of various places, several of which have been identified in his notes. Among them are—Tremguithen, or Trefweithen, probably Llanveithen; Benignant, or Abengnant; Castell, or Castell-Moel, about a mile from the church; Crucigrief, or Camllwyd; Talcatlan, or Llan-cadle; Caricoc or Caeau Crwcau, and Censn or Pellusen; Talapontymit, or Talpont; Britwn, or Bruton; Tremycrucan or Tredwcan, and Tremlech, or Trelech, or Nerstone, both in Penmark; as is Cymmyoucyti, or Cwm-micyti; Cestilldincat, probably the castle in Moulton; Nantbucelis, Nantbwchlys, or Bwchlos, in St. Athan; the court of Curcus, or Curnix; Caer-Arthan, or St. Athans; Pencrycgil, or Nant-y-Cricel, in Flimston; Hentrem-drymbrych, or Hendre-drymbry, or Llanbethery; the ditch Pulltavus, probably Pwll-y-Mun, in St. Nicholas; Brynsychan, perhaps Brynsychadan, and Caer-Guicou or Caer-Wigau, both in Pendoylon; Nant-Cyncar, or Nant-y-Cyngar, north of Flimston; and Caerydicycit, said to have been the name of the glebe, now Winedelose, near the church; close by which was the village of Caerdicit. There was an ecclesiastical edifice, traces of which are said to remain in a field still called

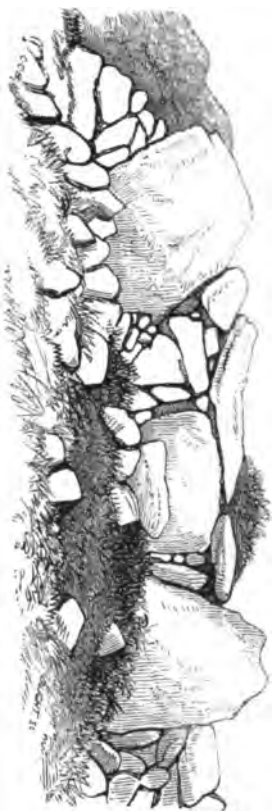
Culvary or Calvary. These names are exceedingly curious, since the composition whence they are taken is regarded by Mr. Rees as of the twelfth century.

Fynnon-Dyfry, near the reputed residence of Dubrius, has always been held to preserve the name of that prelate.

At the present day, out of 1,317 local names, 973 appear to be English, and 344 Welsh; but by far the greater number of the latter merely express the area of the fields, as "erw" (the acre); "dewi erw" (the two acres), and so on; probably of very modern introduction, but an evidence of the prevalence of the Welsh tongue in the present century. Among the current local names may be recorded,—Bettorses, Caia-Talbot, Cae-foes, Caemam, Caer-llocca, Caer-berllan, Caer-Gwynan, Caercam, Caer-odyn, Cae-Munclift, Cae-pen-y-Gropos, Caer-gaer, Calvery Park, Cabel, Castle Ditch, Cornise, Cradock's Acre, Coed-y-Cradock, Coed-Abernant, Coed-y-Breeches, Coed-y-Colun, Daniel, Erw-Hanner, Erw-glan-yr-Avan, Flaxland, Greenway, Gowlog, Gwynnydd, Gwaun-y-ffald, Hên-faestan, Heol-y-March, Kingsland, Pain's Cross, Pallan Sluice, Pedwar-Erw-Breeches, Pen-y-lan, Spanish Croft, Tampland, Tilau, Twyn-y-Slade, Tri-Chwarter, and Ystyn-Claid.

Two of the above names, Coed-y-Breeches and Pedwar-Erw-Breeches (Breeches Wood and Breeches Quarter Acre) relate to a custom as well as to an habiliment now, even in Llancarvan, matter of tradition. Llancarvan fair was once celebrated for its leathern *femoralia*, and country people from far and near came to purchase; and the field and wood were the tiring rooms in which they tried the fit of the manly garments, safe, for the time, from their acquisition by the ruling sex.

(To be continued.)



CYCLOPEAN WALLING. EARLY BRITISH WORK. LANBERRIS.

CYCLOPEAN WALL NEAR LLANBERIS.

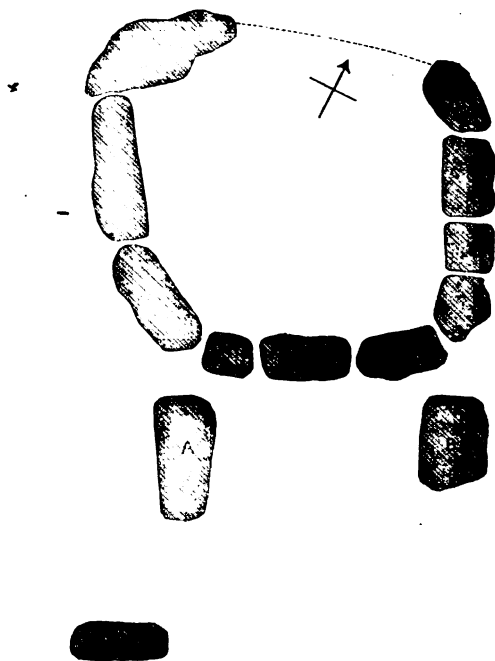
By the kindness of my friend, the Rev. T. G. Bonney, Fellow of St. John's College, Cambridge, I am enabled to publish a good representation of the small piece of interesting Cyclopean masonry still existing on the hill above Dolbadarn in Caernarvonshire. I think it desirable that a view of the small remnant of the wall of this ancient fortress should be engraved, because it is hardly to be expected that it can much longer retain its position. A mischievous tourist, an idle quarryman, or a shepherd in want of something better to do, might destroy it in a few minutes.

The place has no special name, as far as I could learn, and is called simply "Dinas" on the Ordnance Map. It has never been a fort of much consequence; but was probably the residence of some chieftain of moderate power, inferior greatly to the possessor of such a place as Dinas Dinorwig or even *Caer-carreg-y-fran*. But it must have possessed very considerable strength, and commanded a view of the valley of Llanberis, of much value to the tribe to which it belonged. Mr. Bonney and I traced the whole extent of the ancient walls, all overthrown except the little now represented, and had no doubt that we saw the foundations of several hut-circles within the fort. I have formerly slightly noticed this spot (*Arch. Camb.*, Ser. III, viii, 240), but did not then know of the existence of the hut-circles. This place, *Pen-maen-Mawr*, *Caer-carreg-y-fran*, and a few other fortified places with Cyclopean walls, seem to be of different date, and possibly the productions of a different people, from the earth and stone works like Dinas Dinorwig. In all probability these are of much later date, being after what is called the "megalithic" age, to which such places as Dinas Dinorwig seem to belong. The large stone to the left of the woodcut is 4 feet high by $3\frac{1}{2}$ feet broad. This will shew the size of the other stones.

CHARLES C. BABINGTON.

CROMLECH AT LLANSANTFFRAID, NEAR CONWAY.

ABOUT two miles from the village of Llansantffraid, so prettily situated on the banks of the Conway, is a very remarkable cromlech. It stands on sloping ground just above the river, and at present may be said to form part of a hedge dividing two properties; and thus, from its peculiar position, would by an unguided stranger most likely be passed unheeded, though but a few yards from a pathway which crosses the adjoining fields.

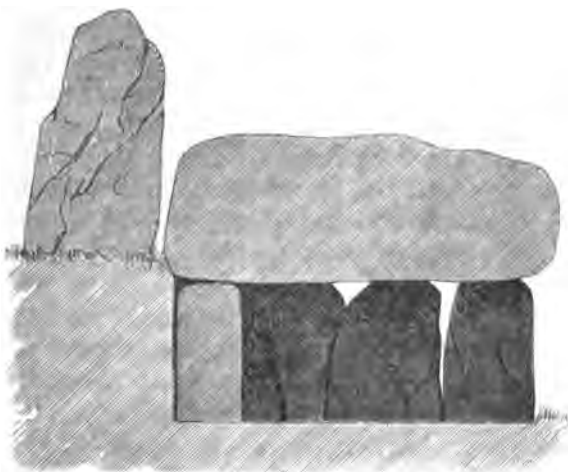


Ground Plan.

The chamber, or kistvaen, is of an irregular figure; its greatest length, from east to west, measuring about 8 feet; from north to south, 7 feet; and it is formed of several uprights averaging 3 feet 6 inches in height

above the ground. There were probably eleven or twelve supporters originally; for one or two stones of the size of those remaining, nine or ten in number, would block the opening which has been made on the north side. Resting on these supporters is one huge block of stone, 11 feet 2 inches in length by 10 feet in breadth, with an average thickness of 3 feet; and it may be roughly calculated to weigh twenty-four tons and a half.

The adjacent ground on the north and east is on about the same level as the floor of the kistvaen; but on the west and south, owing to the natural conformation of the country, it is much higher; rising, in fact, to the tops of the supporting stones on the south side. And here occurs the remarkable peculiarity of this cromlech. Close to the covering stone are two tall pillars (A B in the plan) standing erect, and 5 ft. 6 ins. apart. The westernmost is 6 ft. high; the easternmost, 4 ft. 8 ins. :



Section.

thus, as shewn in the accompanying section, they rise considerably above the cromlech, and present an appearance which antiquaries of sixty or a hundred years ago would probably have described as that of a Druidic altar; for what could be more convenient than for the

priest, standing on the platform between the two pillars, with the covering stone at the most suitable height of three or four feet before him, as an altar-table, to offer here sacrifices to the *Manes* of the illustrious chief buried beneath? Certainly the arrangement is curious; and the presence of the two great pillars may be considered an obstacle to a ready acceptance of the theory, that *all* cromlechs were covered with earth. These stones in no way form constructional parts of the kistvaen; and what purpose could they possibly have served, standing in this manner in the midst of a great mound? It will be remembered, however, by readers of the *Archæologia Cambrensis*, that in the third volume of the Third Series (p. 297), the Rev. D. P. Lewis has described the finding of three upright pillars, unconnected with any structure, in a large tumulus at Berriew in Montgomeryshire.

It may be suggested that these Llansantffraid pillars formed parts of the sides of another kistvaen; that a second cromlech stood beside that now existing. In answer to this, it should be considered how very awkward it would be to construct such tombs one over the other against the hill. It would be much easier to place them side by side, longitudinally, with the natural falling of the ground. But these pillars are so much larger than the supporting stones of the cromlech, that there appears to have been some special design in their erection.

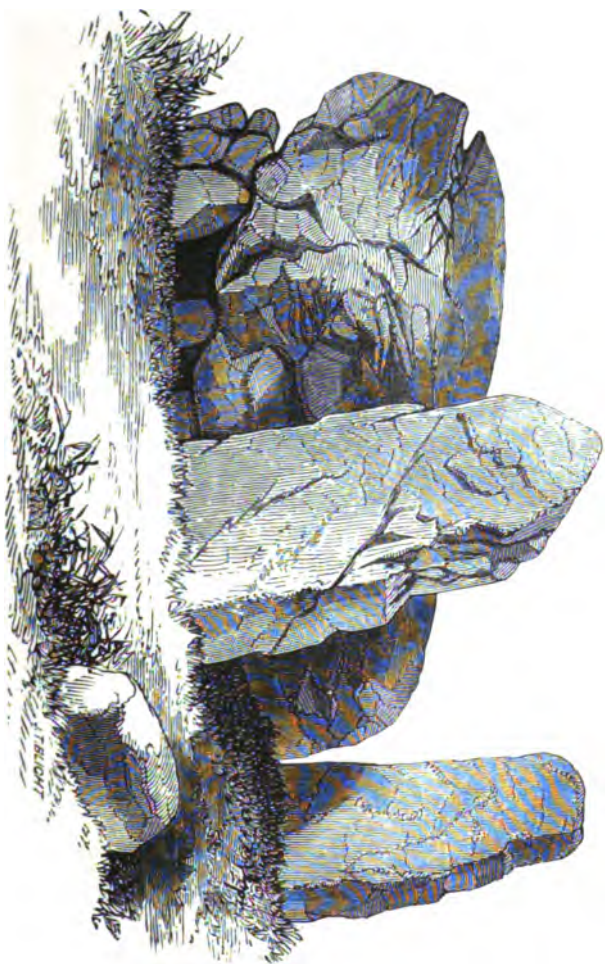
If a circle ever surrounded the whole structure, the line of its circumference is perhaps marked by a stone (c in plan) 1 ft. 8 ins. high, which stands 2 ft. 6 ins. south-west from the westernmost pillar. The circle would, however, have been of too small a diameter to embrace a tumulus proportionate to the size of the chamber.

The stones used in the construction of this cromlech are not, I am informed, of the native rock of the locality.

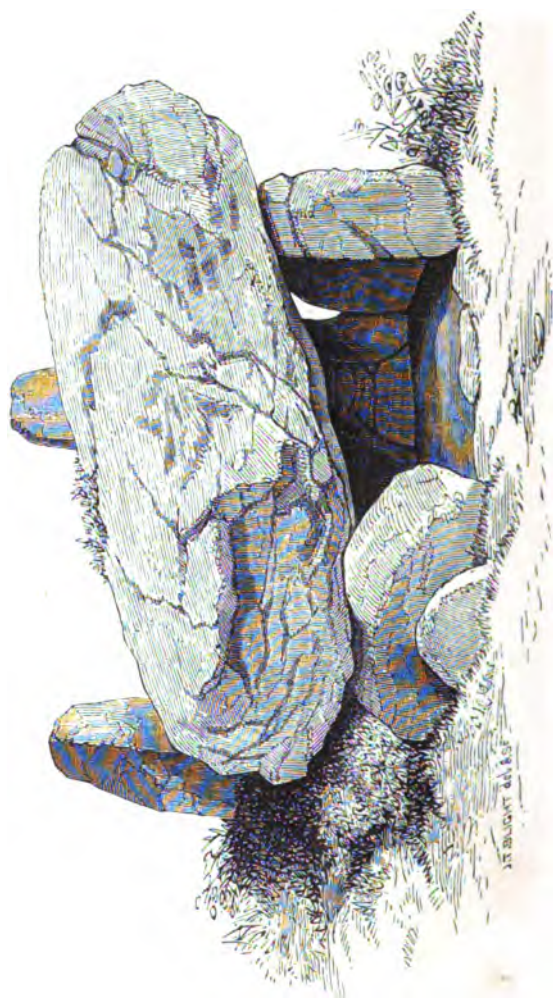
My sketches and measurements were taken on the spot, in the autumn of 1864.

J. T. BLIGHT.

Penzance. January 1865.



CROMLECH AT LLANSANTFFRAID. E. W. VIEW.



CEOMLECH AT LLANSANTFFRAID. NORTH VIEW.

PEMBROKESHIRE ANTIQUITIES.

CROMLECHS.—NEWTON, MANORBEER, ST. DAVID'S HEAD,
PENTRE IFAN.

I. NEWTON CROMLECH.

THE hundred of Castlemartin is one of the most interesting in Pembrokeshire, on account of its numerous military remains, dating from all periods; and for its numerous churches, so well repaired and restored by the munificence of the late Earl of Cawdor. The coast-line is rich in early camps connected most probably with the incursions of Norse and Erse rovers; and on the line of high ground from Orielson westward, are to be seen many barrows or tumuli, betokening the sites of probably more than one bloody battlefield. Upon the sandy waste above Newton, stretching downwards to Fresh-water west, stands the cromlech delineated in the accompanying engraving. It will be seen that some of the supporting stones have fallen down, and that therefore the cap-stone has slidden off till one end rests on the ground. It would not be a very laborious task to raise this up again, the supporters being still on the spot; and it would be a good example for the owner of the property to give, of respect for early remains of this kind. The traces of a carnedd of stones, though faint, may, however, be made out; but on account of the shifting nature of the sand hereabouts, it is not easy to determine what the extent of the enveloping mound may have been. It is not known whether the ground beneath the cap-stone has ever been probed and examined; but, if this stone should at any time be raised again, a good opportunity would be afforded of searching for the osseous and other remains which would probably be found. The stone itself is of the old red sandstone formation, the same as the neighbouring cliffs

From the down, all around, an extensive view towards Precelly, Pembroke, and the ocean on the south-west, is obtained ; and the sepulchral mound, when complete, must have been rather a prominent object in the landscape of the district.

II. MANORBEER CROMLECH.

On the south-eastern side of the little cove at Manorbeer, opposite to the castle, and about half a mile south-west from the church, is to be seen the cromlech which has already been noticed in our Journal, but is now more accurately delineated. It is curious from its position, because, instead of lying on an elevated or bare piece of ground, it is just under a ridge of rocks, as if placed there for greater concealment. In this respect it resembles the cromlech near Llanwnda, on Pen Caer, in this same county, an account and excellent drawing of which appeared in an early number of the *Arch. Camb.* The cause in each of these cases has, no doubt, been the convenience of using large slabs from the adjoining, or rather overhanging, cliffs, by sliding and propelling them downwards instead of transporting them to a distance. The interment of the chieftain, in each instance, was probably so far influenced by the nature of the locality ; and it may be imagined that each of these cromlechs was raised for receiving the remains of some one who had fallen, in a foray or raid, very near to the spot itself. Perhaps some leader of predatory bands landing from vessels to sack and destroy ; perhaps some native chief killed while resisting an incursion of this kind, may here have been laid to rest. Both at Manorbeer and Llanwnda the cap-stone has evidently been removed only a short distance from its original site, particularly in the former instance ; where its present position might be deemed accidental, were it not for the supporters being placed transversely, evidencing the intervention of manual force. Enveloping carneddau can hardly be said to have existed in either case ; because, first of all, there

is no trace of any carnedd properly so called; nor can we well conceive the stones, if there had been one, to have been removed for any building purposes, when all around the whole region constitutes a quarry of stony fragments of every size and shape. The sepulchral chamber was, no doubt, made secure in some way or other; and each of these cromlechs deserves special attention in order to verify this point.

The singular beauty and romantic wildness of the little bay at Manorbier is another distinguishing "accidental" of this cromlech; while not far above it, in the hill, opens one of those yawning chasms going right down through the vertical strata to the sea beneath, which are some of the most remarkable features of the district.

III. CROMLECH ON ST. DAVID'S HEAD.

The highest part of St. David's Head has been fortified in early days, and the rude stone walls of the enclosures, as well as the cyttiau within, remain very evident. Like so many other strong posts all along the coast of Wales, this may have been raised by natives against invaders; for its size precludes the idea of haste, and the nature of the rocks, and ever-beating ocean around, preclude the possibility of landing from vessels. It was very probably raised against sea-rovers rather than by them.

The outer ditch, with its vallum of stones on the seaward or inner side, is its most striking characteristic; but within are numerous remains of circular huts or buildings; and it is to be hoped that a plan of the whole enclosure may be published in a future number of our Journal.

Outside the camp is the cromlech which forms the subject of the accompanying plate. The cap-stone lies very near the ground, and traces of an enveloping carnedd are all about. We conjecture that the ground below has not been much disturbed, and we recommend mem-

bers living near St. David's to endeavour to examine it thoroughly.

Here also, as at Manorbeer, the scenery is exceedingly wild and grand; while the view towards Whitesand Bay, Ramsay Island, and over the blue sea dashing ceaselessly against the headland, distracts the attention of the antiquary, and yet repays him for his pains in visiting so remote a spot.

It is known that numerous other early remains are to be found on the hills looking over Whitesand Bay; and for the best account of them, reference should be made to Jones and Freeman's *History of St. David's*. These remains, however, are worthy of careful measurement and delineation,—a work, it is to be hoped, of no distant period.

Probably, if search were made, the islands off both horns of St. Bride's Bay would be found to contain carneddau and other early memorials. The whole subject lies so easily within reach of the Pembrokeshire members of our Association, that they will possibly feel themselves bound to follow it out, and to make the requisite surveys and drawings.

PENTRE IFAN CROMLECH.

The whole ridge of Carn Ingli, in the barony of Cemmaes, is worthy of careful antiquarian examination; more careful, we mean, than what it has hitherto received. It will be found, like the far larger range of Precelly, to present many striking features connected with the early history of the district; and it is to be hoped that a complete account of both ridges will ultimately be compiled for the Association.

On the north-eastern slope of this ridge, upon ground which until lately was unenclosed, stands the great cromlech of Pentre Ifan, so called from the ancient neighbouring mansion. It is one of the largest in Wales; and its size may be judged of from the fact that, when the Association visited it in 1859, *five* persons on horse-



CROMLECH. MANORBERY, PEMBROKESHIRE.



CROMLECH. ST. DAVID'S HEAD, PEMBROKESHIRE.



CROMLECH. NEWTON, PEMBROKESHIRE.



CROMLECH. PENTRE IFAN, PEMBROKESHIRE.

back were ranged beneath the cap-stone at one and the same time. It seems to have formed one of several other sepulchral chambers, covered by a common mound; traces of these others, and of the carnedd of stones, being visible in the immediate vicinity; but the enclosures of the land have been brought close to the south side of the mound, or have cut through it; and hence the disappearance of its contents and materials is easily accounted for.

The stones are all of the same kind as the rocks towering on the ridge not far behind them; and they may have been forced down by the rude mechanical appliances of early times without much difficulty. Still the cap-stone is one of unusual magnitude, and the whole monument has an appearance as grand as it is picturesque.

Although the covering tumulus has disappeared, and though from the height of the cap-stone above the soil it may be supposed that the very foundations are laid bare, yet it might lead to the discovery of remains, if the soil all around were carefully probed and examined.

Here the cromlech stands some five or six miles away from the sea; and it probably served as a resting-place to a chieftain and his family dwelling in comparative security, though at what period of the history of Wales it would be vain to conjecture. The adjacent district offers a tempting field of operations for any one interested in the early antiquities of Pembrokeshire; and it would not be surprising if other remains, now not known, were brought to light by sufficient research.

H. L. J.

ON THE RACE AND LANGUAGE OF THE PICTS.

(Continued from p. 157.)

BEFORE proceeding to discuss the question now before us, viz., does an analysis of the remains of the Pictish language which have come down to us, enable us to assign it a place among the Celtic dialects, and to determine its true relation to them? it may assist our inquiry to review very shortly the progress of philological inquiry regarding the Celtic languages generally.

I assume, in this inquiry, the truth of that theory developed by the great monosyllabic triad of German philologists, Grimm, Bopp, and Pott, of a great family of languages extending from India over the whole of Europe, closely allied to each other in their verbal and pronominal forms as well as in their grammatical structure, and usually termed Indo-European.

It was not at first suspected that the Celtic languages belonged to this class of languages. The direction which the study of comparative philology had previously taken had not called the attention of the great philologists to these languages. The Celtic was not embraced in Bopp's great work, *The Comparative Grammar*, which first established this theory on firm ground; nor did Grimm take cognizance of it at all. It had hitherto been mainly studied through its spoken dialects in their present form by native grammarians, who either sought for fanciful analogies with the Hebrew and the Semitic languages; or else, with true Celtic patriotism, viewed them as original languages indebted to none other for their forms, and possessing all their resources within themselves. Their dictionaries, too, were unsatisfactory; being either mere slender vocabularies, or else tainted with these theories, so as to present a most untrustworthy representation of the language. The great Welsh dictionary of Owen Pughe, and the Irish dictionary of O'Reilly, are full

of words which have no real existence in the language ; and the loan words are so disguised by the orthography of the language, that they can hardly be recognised. Of these grammarians it can only be said that, if they were bad philologists, they were at least very enthusiastic Celts. I must, however, except from this censure Edward Llyud, the author of that very remarkable book on the Celtic languages, the *Archæologia Britannica*, in which, in dealing with the Celtic dialects, he anticipated many of the processes afterwards so successfully employed by the German philologists in comparing the European languages, and in which the germs of many of their brightest discoveries may be found. He even stumbled upon the threshold of Grimm's great discovery of consonantal permutation, known in Germany as *laut verschiebung*, and here as "Grimm's law." It is not to be wondered at that researches based on sound principles so much before the age, met with no encouragement at the time.

The first to extend the same examination to the Celtic which had so successfully shewn the affinities of the other members of the great Indo-European family, was Dr. Prichard, who published in 1832 a work called *The Eastern Origin of the Celtic Nations*. This analysis was mainly based on the modern forms of the Welsh language ; and he endeavoured to shew from them that the Celtic languages belonged to the same great Indo-European family. Owing to the badness of the dictionaries, his comparison of the verbal forms is not very satisfactory ; but that of the pronominal forms and grammatical construction was quite conclusive. He was followed by Pictet, a Genevan philologist, who in 1837 published his work, *De l'Affinité des Langues celtiques avec le Sanskrit*, in which he came to the same result from an attentive study of the Irish dialect of the Celtic. The attention of the great philologist, Bopp, who had hitherto overlooked the Celtic, was now directed to the subject ; and in a work published in Berlin in 1839, called *Die Celtischen Sprachen*, he confirmed Pictet's conclusion.

At length, in 1853, appeared one of the most remarkable books which has ever been published on philology, after the *Deutsche Grammatik* of Grimm. I mean the *Grammatica Celtica* of Zeuss. It was the result of thirteen years intense study of the Celtic languages, in which the author, putting aside modern dictionaries and grammars, and the present spoken forms, collected from MSS. containing glosses in old Welsh and Irish, found to a great extent in the libraries of foreign monasteries, a large amount of specimens of these languages from the eighth to the twelfth centuries, and constructed a comparative grammar from them. He has conclusively demonstrated:

1. That Celtic, like other languages, contained within itself, from the earliest period, differences of dialect. That such difference of dialect existed between the language of the Celts proper, of the Belgæ, and of the Britons, but not to so great an extent as to prevent lingual communication between them.

2. That a very much greater difference than this existed between Welsh and Irish in the eighth and ninth centuries; and that the Welsh approached nearest to the ancient Celtic of Britain and Gaul both in sounds and grammatical forms, while it differed so much from that of the Irish that no commerce of language was possible between them, either then or at a much earlier age; while at the same time both languages shew that they sprang from the same fountain, and are one in their origin.

3. That the difference between Welsh and Irish is greater than that between the Scandinavian and the other German dialects, but not so great as that between the Lithuanian, or old Prussian, and the Slavonic.

4. That the old Celtic of Gaul, if not the same language with the British or Welsh, was much nearer to it than to the Irish. This latter proposition has now been fully established by Diefenbach and Glück.

5. That this Celtic tongue is, in the full and complete sense of the term, a legitimate member of the great Indo-European family.

All subsequent researches only tend to confirm these conclusions.

The Celtic languages having thus entered the field of comparative philology as an integral member of the Indo-European family, acquired a value in the eyes of philologists as a source from which additional analogies might be drawn, and new varieties in its forms sought for ; and a German periodical was established for its comparison with the other members of the family, called *Beiträge zur vergleichenden Sprachforschung auf dem gebiete der Arischen Celtischen und Slawischen Sprachen*, in which many valuable papers have appeared.

The great question now to be ascertained was its precise position in the Indo-European family with respect to the other members of it. The opinion first expressed was that the Celtic branch had earliest separated from the parent stem, and that its language shewed the largest amount of deviation. This was the opinion of Bunsen ; and Dr. Meyer, who contributed the article on the Celtic language in his work called *Outlines of the Philosophy of Universal History*, placed it as an intermediate language between the Indo-European and the Coptic. It was soon found, however, that the relationship between the Celtic and the other Indo-European languages was much closer. Dr. Ebel, in a paper in the *Beiträge*, called "Celtisch, Griechisch, Lateinisch," discussed the position of the Celtic, and maintained that it was most intimately connected with the German languages. He says : "I cannot deny that already, on my first acquaintance with Zeuss' *Grammatica Celtica*, the Celtic made an impression on me of an intimate connexion with the northern languages, and that this impression had been continually strengthened during my Celtic studies." This was followed by a paper by the distinguished philologist, August Schleicher, in which he remarks on this passage : "If in these words of Ebel I put Latin instead of northern languages, I will accurately describe the impression the study of Celtic made on me"; and in that most charming book, *Die Deutsche Sprache*, Schleicher places Celtic

nearest to the Italic family. Dr. Lottner, in an able and interesting paper, on the whole supports the same view. Ebel again replies to these papers by endeavouring to shew that, so far as the vocabulary is concerned, the words approaching so nearly to the Latin are to a large extent loan words, and not integral forms in the language.

It would be in vain to attempt entering into so large a subject as this within the limits of this paper, and I shall only remark that the result of my own observations is to confirm Schleicher's view, which I feel persuaded will in the main be borne out by further research; while at the same time a northern influence of a peculiar kind is, as we shall afterwards see, very perceptible in these languages.

The modern dialects of the Celtic language are, as is well known, six in number, viz. the Breton, Welsh, Cornish, Irish, Manx, and Scotch Gaelic; and all are still spoken, with the exception of the Cornish, which has ceased to be a living language; while the Manx is fast disappearing. The connexion between these languages and the Gaulish or Celtic has been fully established by Zeuss, Diefenbach, and Glück; and there can be no question that they are directly derived from the old continental Celtic. While this is the case, however, there is a fallacy which lurks in many of the arguments regarding the ethnological character of the old Celtic nations, based upon the modern languages. In arguing from the modern languages, it is always assumed that the language of each branch of the old Celtic race must be represented by one or other of the modern Celtic dialects. This fallacy pervades the writings of almost all of our ethnological writers, who argue as if, when a classical writer states that a difference existed between the language of two divisions of the old Celtic people, and when there is reason to suppose that the language of the one resembled the Welsh, then it must of necessity follow that the language of the other was the Gaelic. But this by no means follows; nor is it at all self-evident

that these modern Celtic languages represent all the ancient dialects. On the contrary, analogy and experience would lead us to a different conclusion. The ruder a language is, the more multiplied are its dialects; and the great medium for reducing their number, is its cultivation. Before the introduction of writing, the means of such cultivation were to a great extent wanting. The Christian Church was the great civiliser; and it was through its agency that these dialects received their cultivation, and one of their forms raised to the position of a written language. In the ante-Christian period of the Celtic language, the diversity of dialects must have been very great, and there may be many which have no direct representative among the modern languages. There may be many lost dialects on the Continent; and one such certainly existed, as we have seen in our own island, which has long ago disappeared, viz. the Pictish.

There run, however, through the whole of the modern Celtic languages two great distinctive dialectic differences which lie deep in the very groundwork of the language, and must have existed before their entrance into Great Britain, if not before their entrance into Europe. These differences separate these languages into two classes, each consisting of three of the spoken tongues. The one class, which we shall call the Kymric, consists of the Breton, the Welsh, and the Cornish; the other, which we shall call the Gaelic, consists of the Irish, the Maux, and the Scotch Gaelic. The three Gaelic dialects are much more closely allied to each other than the three Kymric dialects; but each of the dialects composing the one class possesses in common those great distinctive differences which separate them from the three dialects composing the other class.

But while this great diversity exists, there are also analogies so close, vital, and fundamental, as to leave no doubt that they are all children of one common parent. Their vocabulary is, to a great extent, closely allied. A distinguished Welsh scholar of the present day esti-

mates that two-thirds of the vocabulary of the six dialects are substantially the same; and I believe this conclusion to be correct. A number of the primitive adjectives expressing the simplest conceptions are the same, as *heavy, light, great, small*, etc. It is a peculiarity of both classes that the irregular forms bear a smaller proportion to the regular forms than is usual; but these irregular forms, which are, in fact, the deposit of an older stage of the language, bear a very remarkable analogy to each other. Some of the peculiarities of construction and idiom which distinguish the one class are exactly reproduced in the other. As an instance of this I may notice that one peculiarity which exists in Welsh, viz., that when two substantives are separated from each other by a verb, the second has the preposition *yn* prefixed to it, is exactly repeated in the Gaelic. Another close resemblance will be found in the combination of the prepositions and pronouns.

There are, however, some peculiarities which are possessed by the one class, and not by the other. Of these I may notice two. In the Kymric dialects there is a very remarkable aptitude for the combination of words, and for an almost infinite variation of the idea by the use of prefixes. The number of the simple prefixes in Welsh is fifty-two, and the combinations of these form a class of compound prefixes to the extent of about two hundred and fifty in number. They are no doubt analogous, to some extent, to the Latin prefixes, but have been developed to a much greater extent; and the only language which seems to partake as largely of the same tendency is the German.

The Gaelic partakes to a much less extent of this facility; but, on the other hand, she possesses a remarkable peculiarity, proper to herself, in her law of vowel-harmony. The five vowels, *a, o, u, e, i*, are divided into broad vowels and small vowels; and the law is, that a broad vowel in one syllable must be followed by a broad vowel in the next, and a small vowel by a small vowel, which exercise a certain influence over the consonantal

sounds. It is the necessity created by this law which causes the Gaelic to present in its orthography such a formidable array of vowels, so unaccountable to the uninitiated. The only class of languages in which a similar law prevails, is the Turkish ; but how this resemblance came to exist between these very diverse languages, or how this law came to be introduced into the Gaelic class of languages, it is impossible now to conjecture.

Another great difference between the two branches of the Celtic languages is that the Gaelic in its oldest form possesses an elaborate system of declensions and case-endings in its nouns ; while the Welsh is entirely devoid of it, except between the singular and the plural ; and at no period of the Welsh language is the existence of case-endings to be traced. It has been supposed that the Welsh never had them, and that she may have crystallised as a language in her forms before they were developed ; but this cannot have been the case, for while the Welsh approaches in her forms most nearly to the Gaulish or old Celtic, the existence of a system of declensions and case-endings in the Gaulish has been clearly made out from the old inscriptions in Gaul. In the Cornish a slight remnant of this is to be found in the appearance, in old Cornish documents, of a genitive singular ; and even in Welsh, in one of her compound prepositions, in which a preposition and noun are combined, the remains of an old dative case may be traced.

From this it may be inferred that the Gaelic variety had separated from the old Celtic or Gaulish before its inflected forms had begun to break down and decompose, and retained them, while the process of disorganisation, which may have commenced before the Welsh separated from the parent stem, proceeded rapidly when it became isolated, and speedily stripped it of its case-endings. The Cornish, from retaining one, would thus be an older form than the Welsh.

The great and leading peculiarity in both classes of the Celtic languages is the mutation of initial conso-

nants; and while these initial mutations exist in each class, and are governed by the same laws, and thus afford additional evidence of their common origin, they at the same time present us with a means of discriminating between the different dialects, and distinguishing their mutual position as such, quite as effectual as Grimm's law has been among the German dialects. The consonants most readily affected by initial mutation are the mute consonants; and the following tables will shew what the initial mutations in Welsh and Irish are:

TABLE No. I.—INITIAL MUTATION OF MUTE CONSONANTS.

WELSH.					IRISH.			
	Radical.	Medial.	Aspirate.	Nasal.		Radical.	Eclipsais.	Aspirate.
Labial .	P	B	PH	MH	...	P	B	PH
Guttural	C	G	CH	NGH	...	C	G	CH
Dental .	T	D	TH	NH	...	T	D	TH
Labial .	B		F	M	...	B	M	BH
Guttural	G			NG	...	G	NG	GH
Dental .	D		DD	N	...	D	N	DH
						F	BH	FH

But while these consonants thus undergo a change according to fixed laws *within* the limits of the language itself, there is also a similar interchange of sounds *between* the different spoken languages; and it is obvious that if the changes which the same words undergo in different dialects, follow regular laws, the phonetic laws of these languages are of the utmost importance in discriminating their dialectic differences. The phonetic law which governs the relations of Welsh and Gaelic, so far as regards the mute consonants, is this:—Each mute consonant in Welsh has two changes in Gaelic; either into its own middle sound, or into another consonant of the same character, but of a different organ. Thus the labial *p* passes into its middle sound *b*, as in *penn*, a summit, *beann*, a hill; *brydydh*, pretty, *breagha*; *penkin*, a sprig, *beangan*; or into the guttural *c*, as in *pen*, a head, *ceann*; *pren*, a tree, *crann*; *pa*, what, *ca*; *pwyl*, who, *cia*. This latter change is deeply rooted in Welsh and Gaelic, and enters into the very life of the language, of which

we have two very remarkable instances. The word *pascha*, for Easter, can only have entered these languages after the establishment of the Christian church, when the languages, under the influence of its teaching, were passing into the fixed form of a written and cultivated speech; but while in Welsh it becomes *pasg*, in Gaelic, under the operation of this law, it becomes *casg*. On the other hand, St. Ciaran, an Irish saint, and the founder of Clonmacnois, passed over, in the sixth century, into Cornwall, and had no sooner put his foot on Kymric ground than he became St. Pieran.

In the next class of the mutes the converse takes place, for the Welsh guttural *g* either disappears or passes into the dental *d*, as in *gel*, a leech, *daoil*; *gloin*, coal, *dealan*; *gwneyd*, to do, *deanadh*; *gobaith*, hope, *dobhchais*. There is here, however, a slight deviation from the general rule: *g* in Welsh is usually combined with *w*, and is in this combination the Welsh digamma; but instead of passing into *w*, according to the law, it becomes in Gaelic *f*; that is, the guttural in Welsh passes into an aspirated labial in Gaelic, as in *gwyn*, wine, *fion*; *gwyr*, true, *fior*; *gwr*, a man, *fear*; *gwynn*, white, *fionn*.

This is sufficient to illustrate the law of this double change; but it is rather remarkable that while the one change is into a different character of the same letter, and in strict accordance with the phonetic change within the language itself, the other change is from a letter of one organ to that of another, as from labial to guttural, and guttural to dental. The operating cause of this rather startling change is to be found within the laws which govern the sounds of the whole languages of this class, and in consequence of which the same phenomenon presents itself in other members of the Indo-European family.

There are two influences at work in all languages, antagonistic and mutually destructive of each other,—the etymologic and the phonetic. The one governs the formation of a language, the other aids in its disorganisation. The etymologic influence has reference to

meaning only, and brings together sounds which do not harmonise. These are immediately assailed by the phonetic influence, and modified till they are brought to a more simple and harmonious sound. History knows nothing of the formation of languages, and the phonetic influence is at work, and language in a process of decay, before the people which speak it have entered the historic period; but when these phonetic laws have become known, we are able to trace back the sounds, however impaired, to their original constituent elements. These contrasts, then, of labial and guttural, and guttural and dental, draw us back to a time when there were complex sounds which the human ear could not long tolerate, and which, by the modification of one or other element, passed over into the more simple sound, and in their divorce from each other present this great contrast. There was probably a complex sound composed of a guttural and labial; *k*, or hard *c*, and *v* or *p*. By one member of the family the *c* will be softened to *s*, and then disappear; while the *v* will be hardened to *p*, and remain alone. In another, the hard *c* will remain, and the *v* be softened to *u*, and then disappear, leaving the *c* alone. An instance of this is the word for a "horse," which runs through most of the languages of the Indo-European family. The original term must have been *acvas*; in Sanscrit it becomes *asvas*; in Zend, *aspas*; in Greek, *ippos*; and in Gaulish or old Celtic, *epo*. In Latin the hard *c* is retained, and *v* modified, and it becomes *equus*; and in Gaelic, *ech*. The same process would seem to have been gone through within the Celtic languages, as the old inscriptions indicate that the old Celtic word for a "son" was *maqvas*. By one branch of the race the hard *c* was softened, and then dropped; while the *v* was hardened to *p*, producing the Welsh *map* (a son). By the other, the hard *c* was retained, but the *v* softened to *u*, in which form we have it as *maqui*, and finally dropped, leaving the Gaelic *mac*.

The digamma, too, was originally a complex sound,

which in Welsh is *gw*, and in Latin *v*, and in Gaelic *f*. The consonantal changes between Welsh and Gaelic are, then, as follow :

TABLE No. II.—PHONETIC LAWS BETWEEN WELSH AND GAELIC.

P into C or B	G into D	W into O
C into T or G	GW into F	Y into E
B into G	H into S or F	E into EA.

The vowel changes from Welsh to Gaelic are from *w* to *o* and *y* to *e*, which are likewise the masculine and feminine forms in Welsh, as—

WELSH.		GAELIC.
<i>Trwm</i> m.	<i>Trom</i> f.	<i>Trom</i>
<i>Crum</i> m.	<i>Crom</i> f.	<i>Crom</i>
<i>Bychan</i> m.	<i>Bechan</i> f.	<i>Began</i>
<i>Brych</i> m.	<i>Brech</i> f.	<i>Breac</i> .

The vowel *e* becomes *ea*, as in *pen*, (a head) *ceann*, and *beann*, G.

Such being the relations between Gaelic and Welsh, it must be obvious that they are of a nature to enable us to fix, from the form of the words, the relative position of almost any Celtic dialect to these two great types of the twofold division of the language; and the question at once arises, whether they may not enable us to determine the position of that one Celtic dialect in Great Britain of which we have no direct living representative, viz. the Pictish. Of this language only five words have been handed directly down to us; but still, if these words are of such a kind as to exhibit some of the phonetic laws of the language, we are not without the means of determining this question. These five words are—

1. PEANFAHEL.—Bede, who wrote in the eighth century, says that the Roman Wall commenced about two miles west of the monastery of Abercorn, “in loco qui sermone Pictorum Peanfahel, lingua autem Anglorum Penneltun appellatur”; and Nennius adds that the wall was called “Britannico sermone Guaal,” and extended “a Penguaal quæ villa Scotice Cenail, Anglice vero Pen-

eltun dicitur." This gives us Penguaal as the British form, Peanfahel as the Pictish, and Cenail as the Scottish.

2. UR.—One of the Pictish legends which had been added to the *Historia Britonum*, and has been preserved in the Irish *Nennius*, is expressly stated to have been taken from the books of the Picts, and has so important a bearing on this question that I insert it here entire, in a close translation, it being unnecessary to load this paper with the original Irish:

"Of the origin of the Cruithneach here. Cruithne, son of Cing, son of Luctai, son of Partalan, son of Agnoin, son of Buain, son of Mais, son of Fathecht, son of Iafeth, son of Noe. He was the father of the Cruithneach, and reigned a hundred years. These are the seven sons of Cruithne, viz. Fib, Fidach, Fodla, Fortrend warlike, Cait, Ce, Cirig, and they divided the land into seven divisions, as Columcille says:

"Seven children of Cruithne
Divided Alban into seven portions:
Cait, Ce, Cirig, a warlike clan,
Fib, Fidach, Fodla, Fortrenn.

And the name of each man is given to their territories, as Fib, Ce, Cait, &c. Fib reigned twenty-four years, Fidach forty years, Fortrend seventy years, Fodla seventy years, Cait twenty-two years, Cirig eighty years, Ce twelve years, Aenbecan, son of Cait, thirty years; Finecta sixty years; Guidid Gadbre, *id est* Geis, fifty years; Gest Gurid forty years; Urgest thirty years; Brude Pont, from him thirty kings; and that was the name of each man of them, and the divisions of the men. They possessed an hundred and fifty years, *as it is in the Books of the Cruithneach*.

"Brude Pont B. urpont B. Leo B. urleo. B. Gant B. urgant B. Gnith B. urngith B. Fech B. urfeich. B. Cal B. urcal B. Cint B. urcint B. Feth. B. urfeth. B. ru B. ero B. Gart. B. urgart. B. Cind B. urcind B. uip B. uruip B. Grith B. urgrith B. Muin B. urmuin."

Thus ends this very curious fragment, which undoubtedly contains a number of Pictish vocables. I shall advert to these afterwards; at present I have to do with only one. It will be observed that the names of the thirty kings descended from Bruide Pont consist of only

fifteen vocables, each name being repeated with the syllable *ur* prefixed.

We have something exactly analogous to this in the old Welsh genealogies annexed to the Harleian MS. of Nennius, and written in the year 954. The ancestry of Cunedda Wledig is there thus given: Cunedda, son of Patern, son of Tacit, son of *Cein*, son of *Gwrcein*, son of *Doli*, son of *Gwordoli*, son of *Duwn*, son of *Gwrduwn*. This is evidently the same thing, *guor*, *gur*, or *gwr*, representing the Pictish *ur*.

Again, one of the Pictish names is Urgest; and this name is repeated afterwards in the list of Pictish kings, where we twice have Ungust, son of Urgest; while the *Irish Annals* give the Irish equivalent as Aongus, son of Feargus,—*fear* representing *ur*. We thus get the following forms: Kymric, *gwr*; Pictish, *ur*; Gaelic, *fear*.

3. SCOLOFTH.—Reginald of Durham, in his *Libellus de admirandis Beati Cuthberti Virtutibus*,—a work of the twelfth century,—tells of a certain “Scolasticus Pictorum apud Cuthbriktischirch,” or Kirkcudbright in Galloway; and says he was one of those “clerici qui in ecclesia illa commorantur qui Pictorum lingua Scollofthes cognominantur.” *Scolasticus* in Welsh is *yscolheic*; in Irish, *sgolog*.

4. CARTIT.—Cormac, in his old *Irish Glossary*, compiled in the ninth century, has—“Cartit, *id est* delg, *id est* belra cruithnech, *id est* delg; for a curtar a choss”: that is, “*cartit*, a buckle, is a Pictish word. It is a buckle for putting on the foot.” The Welsh equivalent is *gwael*; the Irish is given by Cormac, *dealg*.

5. DUIPER.—In another of the Pictish fragments, which also formed part of the *Pictish Chronicle*, one of the mythic kings is thus given, “Gartnaidh Duiper.” In the *Chronicle of the Priory of St. Andrew*, which contains a Scottish list of the same kings, the epithet is translated thus: “*Gartnech, dives*,” or rich. “Rich” in Welsh is *goludog*; in Irish, *saoibher*.

From these five words we gather the following phonetic changes. In the first we see the initial *p* in Kymric

and Pictish passing over into *c* in Gaelic, the Kymric *e* passing into *ea* in Pictish and Gaelic, and the Kymric *gu* passing into *f* in Pictish, and neutralised by aspiration in Gaelic. In the second, *gwr* becomes *ur* in Pictish, *fear* in Gaelic. In the third we see the final guttural in Kymric and Gaelic softened to the dental in Pictish. The fourth is a peculiar word; but the Welsh and Irish equivalents furnish an example of *g* passing into *d*. In the fifth, the Pictish *duiper* and the Gaelic *saoibher* are the same word, shewing *d* passing into *s*.

From these examples, Pictish appears to occupy a place between Kymric and Gaelic; leaning to the one in some of its phonetic laws, and to the other in others. Thus in the initial of the first word we have a kymric form. The vowel changes are Gaelic, and the initial of the second syllable also Gaelic; and on comparing the first two words we see that, while *gw* in Kymric ought, according to the general law, to pass into *u* in Gaelic,—but in reality passes into *f*,—the Pictish law combines both; and the Pictish canon is that *gw* in Kymric, before a consonant, becomes *u* in Pictish; and before a vowel becomes *f* in Pictish as in Gaelic.

The other words do not help us at this stage of the inquiry; but we have another source of information in the proper names, of which we have in the lists of the Pictish kings the Pictish forms in the *Irish Nennius* and the *Pictish Chronicle*, and the Irish or Gaelic forms in the *Chronicle of the Priory of St. Andrew* and the *Irish Annals*; while the Welsh genealogies furnish Kymric equivalents. The phonetic laws which govern these are equally available for our purpose. First, the Pictish law which changes *gw* into *u* before a consonant, and *f* before a vowel, appears in the Pictish names Urgest, Uroid, and Fingaine; the Kymric equivalents of which are, Gwrgust, Gwriad, and Gwyngenu; and the Gaelic, Feargus, Ferat, and Fingon. Then in the Pictish Drust, Deriloi, and Dalorgan, the Kymric equivalents of which are, Grwst, Gwrtholi, and Galargan, we have the *g* passing into *d*, which is a Gaelic form. In the Pictish

Domnall, the Kymric equivalent of which is Dwfnwall, we have the vowel-change of *w* into *o*, also a Gaelic form. The following table will shew the result of this analysis:

TABLE No. III.—COMPARISON OF KYMRIC, PICTISH, AND GAELIC WORDS.

K	Penguaal	Gwr	Yscolheic	Gwaell	Goludog
P	Peanfahel	Ur	Scolofth	Cartit	Duiper
G	Cen(fh)aail	Fear	Sgolog	Dealg	Saoiber
K	Gwyngenaau	Gwrgust	Dwfnwal	Grwst	Caran
P	Fingaine	Urgest	Domnall	Drust	Taran
G	Fingon	Feargus	Domnall		Sarran
K		Gwriad		Gwrtho	
P		Uroid		Deriloi	
G		Ferat			
K				Galargan	
P				Dalorgan	
G					

The Pictish tradition which I have given at length, besides yielding the word *ur*, furnishes us with a series of Pictish vocables. These are, first, the seven sons of Cruithne. They are said to have divided the land into seven portions, and to have given their names to them. We can identify some of them. "Fib" is plainly Fife, the old form of which was Fibh. "Fodla" is Atholl, the old form of which name was Athfodla. "Fortrenn" is the well known name of the central district of the Pictish kingdom, which has now disappeared. "Cirig" or "Circin," as in the *Pictish Chronicle*, is the district of Girgin or Maghghirghin; now corrupted into Merns, or Kincardineshire. "Caith" is Caithness, as in the old poem in the Irish *Nennius*,—

"From thence they conquered Alba,
The noble nurse of fruitfulness,
Without destroying the people or their houses,
From the region of Cait to Forcu";

that is, from Caithness to the Forth, the southern boundary of the Pictish kingdom. "Ce" and "Fidach" I cannot identify. But it will be observed, of these seven sons, the names of four begin with *f*, and the other three

with *c*, obvious Gaelic forms; and I am inclined to think that they mark out a division of the Pictish race into two, of which one affected the guttural, and the other the softer sound of the *f*.

Of the six names which follow, Aenbecan and Finecta are Gaelic forms; Guidid, Kymric; Gest, Urgest, and Brude, Pictish, as distinguished from either; and the untranslated epithets, Gadbre, Geis, and Gurid, are probably Pictish words.

The names of the thirty Brudes yield also fifteen Pictish monosyllables. These are, alphabetically, Cal, Cint, Cind, Fech, Feth, Gant, Gart, Geis, Gnith, Grith, Leo, Muin, Pont, Ru, Uip; and here also the prevalence of the gutturals, *c*, *g*, and the soft *f*, is apparent. Some of these monosyllables have a resemblance to the names of the old Irish letters which signify trees, as *cal*, the name for *c*, a hazel; *feth* seems the same as *pet*, the name for *p*; *gart*, like *gort* (ivy), the name for *g*; *muin*, the vine, is the name for *m*; and *leo* resembles *luis*, and *ru*, *ruis*, ash and elder, the names for *l* and *r*. In the same manner three of the names of the seven sons of Cruithne have a resemblance to three of the numerals, as, *fib*, *pump*, five; *ce*, *se*, six; *caith*, *saith*, seven. These, however, may be casual resemblances. The relation of the fifteen vocables to the proper names is more apparent.

On analysing the proper names of the Kymri and the Gael we find that both are produced by the same process, viz., a certain number of monosyllables forms the first half of the name, and to these are affixed a certain number of endings, the combination of which forms the proper names. In Kymric the initial syllables are,—Ael, Aer, Arth, Bed, Cad, Car, Col, Cyn, Dog, Dygvn, El, Eur, Gar, Gor, Gwen, Gwyn, Gwyd, Gwr, Id, Mael, Mor, Tal, Tud, Ty. The Irish initial syllables are—Aen, Ain, Air, Ard, Art, Cath, Con, Corb, Cu, Domh, Donn, Dubh, Dun, Each, Echt, Eoch, Er, For, Fian, Fin, Finn, Fedh, Fear, Fail, Flaith, Flann, Gorm, Ir, Laigh, Lear, Lugh, Maen, Muir, Ragh, Reacht, Ruadh, Rud, Saer, Tuath. It would be endless to enumerate the

affixes; but the most common Kymric are,—deyrn, varch, wyr, swys; as, Aelgyvarch, Cadvarch, Cynvarch, Aerdeyrn, Cyndeyrn, Arthwys, Cynwys, etc.; and in Irish, cal, or in oblique case, gal and gusa; as, Aengus, Artgal, Ardgal, Congus, Congal, Dungus, Dungal, Feargus, Feargal, and so forth. Now these fifteen Pictish vocables likewise enter into the Pictish names, as Gart in Gartnaidh, and Dergart and Geis in Urgest; Leo in Morleo, Muin in Muinait, Uip in Uipog, and so forth.

On the whole, the Pictish vocables coincide more with the Irish than with the Kymric, as Cal, *Gal*, Geis, *Gusa*, and so forth. Further, on comparing the initial forms in Irish and in Kymric, we see in Kymric no words beginning with *f*, while in Irish there are nine; so that the vocables in Pictish with initial *f* are Gaelic. On the other hand, six vocables begin with *g* in Kymric, and only one in Irish; so that here the Pictish draws to the Kymric, and stands between the two with a greater leaning to the Gaelic.

The same fallacy which pervades the ethnological deductions regarding the Gauls also affects this Pictish question. It has been too much narrowed by the assumption that, if it is shewn to be a Celtic dialect, it must of necessity be absolutely identic in all its features either with Welsh or with Gaelic. But this necessity does not really exist; and the result I come to is, that it is not Welsh, neither is it Gaelic; but it is a Gaelic dialect partaking largely of Welsh forms.

It has always appeared to me that we can trace in the Celtic languages a twofold subordinate dialectic difference lying side by side, which is very analogous to some of the differences between high and low German. I do not mean to say that the differences between these subordinate Celtic dialects are absolutely parallel to those between high and low German; but merely that they are of a nature which renders this nomenclature not inapplicable, while it affords a convenient term of distinction. A leading distinction between the high and low German is the preference of the latter for the

sharp sounds, *p*, *t*, and *k*, instead of *f* or *pf*, *s* or *z* and *ch*; and the instance most familiar to us is the substitution of *t* for *s*, as *wasser* in high German becomes *water* in low, and *water* in English; *dasz* in high German is *dat* in low, and *that* in English.

Now a similar distinction is, in one point of view, observable among the three dialects of the Kymric. Of these dialects, the Cornish and Breton are much nearer to each other than either is to the Welsh. It is, in fact, a mistake to suppose, as is frequently asserted, that a Welshman and a Breton can understand each other. One of our best Welsh scholars, Mr. Price, who visited Bretagne, remarks: "Notwithstanding the many assertions that have been made respecting the natives of Wales and Brittany being mutually intelligible through the medium of their respective languages, I do not hesitate to say that the thing is utterly impossible. Single words in either language will frequently be found to have corresponding terms of a similar sound in the other, and occasionally a short sentence deliberately pronounced may be partially intelligible; but as to holding a conversation, that is totally out of the question." Cornish and Breton are much more nearly allied.

Now it is remarkable that in many cases *d*, *dd*, and *t*, in Welsh pass into *s* in Cornish and *z* in Breton, as in W. *tad*, C. *tas*; W. *ol goludog*, C. *ol gallosah*; W. *bleidd*, B. *bleiz*, W. *noeth*, B. *noz*; which is exactly analogous to one of the leading differences between high and low German; and Welsh, like the latter, shews a great preference for the dentals and its aspirates. I am therefore inclined to introduce the same nomenclature among the Celtic languages, and to call Welsh "low Kymric," Cornish and Breton "high Kymric" dialects.

The three dialects which compose the Gaelic class are much more nearly allied to each other than even Cornish and Armorican, and may be held to represent the old Scottish. On the same analogy they all belong to a high Gaelic dialect. There are to be found, however, among the synonyms in the Gaelic dialects, low Gaelic forms

accompanying high Gaelic forms, as in *suil*, *duil*, hope; *seangan*, *deangan*, an ant; *seas*, *deas*, stay; *sumh*, *damh*, learning; *seirc*, *deirc*, almsgiving; *sonnach*, *tonnach*, a wall; which seems to indicate that a low Gaelic dialect has been incorporated or become blended with it.

The Pictish language appears to have approached more nearly to the old Scottish than even Breton to Welsh, according to Mr. Price's view; for Adomnan, who, in the seventh century, wrote the *Life of St. Columba*, the Scottish missionary to the Picts, describes St. Columba, the Scot, as conversing freely with the Picts, from the king to the plebeian, without difficulty; but when he preached to them the Word of God he was obliged to make use of an interpreter: that is, he could make himself understood in conversing, but not in preaching; and, conversely, a Pict understood what he said in Scottish, but could not follow a Scottish sermon. This is a point, in fact, as to which there exists much misapprehension; and we are apt to forget how very small a difference even in pronunciation will interpose an obstacle to mutual intelligence. Even in Breton and Cornish, the two Kymric dialects which most nearly approach each other, Norris, the highest Cornish authority, says, "in spite of statements to the contrary, the writer is of opinion that a Breton within the historical existence of the two dialects could not have understood a Cornishman speaking at any length, or on any but the most trivial subjects"; and between Irish and Scotch Gaelic it would not require very much additional divergence to prevent the one from understanding the other.

Such being probably the mutual position of Pictish and Scottish, the few words we are able to compare shew the difference between them to have been of the same character as between the high and low dialects; for we find *saoibher* (rich) in Irish, represented by *duiper* in Pictish; and in proper names, Sarran by Taran, shewing *s* in the one represented by *d* and *t* in the other; while the words *sgolofth*, *cartit*, and the proper names, *Bargoit*, *Wroid*, *Wid*, shew the preference of the Pictish for

dental in place of guttural terminations. I consider, therefore, that Pictish was a low Gaelic dialect; and, following out the analogy, the result I come to is, that Kymric and Gaelic had each a high and a low variety; that Cornish and Breton were high Kymric dialects, Welsh low Kymric; that old Scottish, spoken by the Scotti, whom Isidore of Seville, in the seventh century, terms the "*male tecti cum latratoriis linguis Scotti*" (the ill covered Scots with their barking tongues), now represented by Irish, Scotch Gaelic, and Manx, was the high Gaelic dialect, and Pictish the low Gaelic dialect.

This analogy is confirmed by the legendary origins of these different races, in which, under the form of a mythic migration, the traces of a rude and primitive ethnology often lie hid. The tendencies which produce the high and low German are, as we have remarked, associated with the character of the country peopled by them. The low German forms are connected with the level and marshy plains which border on the German Ocean, the high German with the more mountainous region of the south of Germany; but the same characteristics mark the mythic migrations of the Celtic races which peopled Britain. In the Welsh traditions, the Cymry, which are represented by the Welsh or low Cymric people, are said to have crossed the German Ocean from the north of Germany; the Lloegrys, represented by the Cornish or high Cymric, are brought from the south. In the old Irish traditions, the different races said to have peopled Ireland fall into two classes: the one is said to have penetrated through Europe by the Rhiphaean Mountains to the Baltic, and to have crossed the German Ocean; and the other is brought by the Mediterranean and the south of Europe.¹ The former alone are said to have made settlements in Scotland; and Bede, in giving the tradition of the origin of the Picts, brings them likewise from the north of Germany across the German

¹ The one class consists of the Nemedians and the Tuatha de Danaan; the other of Partholan and his colony, the Firbolg and the Milesians.

Ocean. This population which preceded the German races were, in fact, the Celts, who seem to have been driven westward by the pressure of the Teutonic movement; and, like the German, to have shewn a twofold minor difference, produced by the same physical influence, which is known by the names of "high" and "low" German.

The platform occupied by the Pictish people was not confined to Scotland alone, for they certainly extended over part of the north of Ireland, and formed, in all probability, an earlier population of the north half of Ireland, which became subjugated by the Scots. On the other hand, the Scots at an early period occupied the district of Argyll. In the north of Ireland and the west of Scotland the Picts must, at an early period, have become blended with the Scots, and their form of the Gaelic assimilated to the Scottish. In the south of Scotland they came in contact with the Kymric people, and the one being a low Gaelic dialect, and the other a low Kymric dialect, their forms must have so far resembled each other as to lead to an admixture presenting that mixed language of low Gaelic with Kymric forms, known to Bede as the Pictish language, and which was probably the language of the southern Picts, who are distinguished by Bede from the northern Picts, and who had the supremacy over the whole Pictish nation.

WILLIAM F. SKENE.

(To be continued.)

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION MEETING FOR 1865.

ISLE OF MAN.

THE Annual Meeting, at Douglas, has been fixed for August 21 and the four following days; and a programme of the intended proceedings will be issued with this number of the Journal, containing all necessary information.

The Isle of Man Steam Company at Liverpool have kindly put at the service of the Association twenty free passes to and from the island, available only for members attending the Meeting. Members wishing to avail themselves of the offer are requested to apply immediately to the Rev. E. L. Barnwell, Ruthin, North Wales, General Secretary for the north. It will be observed that the steamboats start from Liverpool at a fixed hour (12 noon) daily.

Members are strongly recommended to provide themselves with good maps of the island before proceeding thither; and they may obtain them through the medium of the Publishers of the Association. There are several works on the history and antiquities of the Isle of Man, but not readily accessible, except the excellent account by Mr. Cummins of the Runic inscription, crosses, etc., reviewed some years since in this Journal.

Members wishing to read papers, or exhibit objects of antiquity, on this occasion, are requested to lose no time in sending notice to the Secretaries.

Although the journey may be considered long, we can assure members that it will amply repay them for any fatigue and expense incurred. The antiquities of the island are very numerous and curious, and the careful study of them is really important for those who wish to attain to a more enlarged and correct notion of the value of our own remains. The scenery closely resembles that of Pembrokeshire and Cornwall, and on the coast especially is very striking.

We are able to state, with much satisfaction, that the Manx antiquaries and the inhabitants in general look forward with interest to the proposed visit of their Cambrian brethren, and we have no doubt that they will do all in their power to give them a kind and hospitable welcome.

Correspondence.

ROMAN REMAINS, MENAIFRON, ANGLESEY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the month of March 1864 it was thought advisable to remove some boulders which obstructed the plough upon one of the fields at Menaifron. When doing this the workmen found that one entire corner of the field, at a depth of two feet, was filled with stones which seemed to have been previously disturbed, as it was found impossible to make out any regular plan of a foundation. However, along two parallel lines, five feet apart, the stones were piled much thicker; and within this space there was a layer of wood-ashes, beneath which was a rude flooring of flags. Upon or near this floor were found the following articles:—An iron reaping-hook six and a half inches long, and another nondescript piece of iron, both much oxidised; three fragments of Samian and numerous bits of Upchurch ware; the neck of a jar of red clay, such as might be procured on the spot. Together with the above were several portions of *mortaria* and a considerable quantity of animal remains, also entire upper and lower stones of querns, and fragments of mill-stones of a larger size, one of which is grooved obliquely. Only at one point did there seem to be anything like regularly arranged masonry, and that was where three squared stones of fine grit appeared set in line, but without mortar. One piece of pottery was found near them. I should here mention that a gritstone quarry exists below high water-mark on the beach at Talyfoel. The barn belonging to Talyfoel Farm (and which was the ferry-house in ancient days) is built of this stone, which splits naturally into squared blocks; so that at first sight one is led to suppose that it is chiseled, but such is not the case. Some of the gritstone dressings in Caernarvon Castle are either of this stone or a very similar kind. The country folk here have a tradition that much of the stone for building the Castle was got from this side of the Menai, which in those days, they say, was so narrow and shallow that at low water the blocks could be passed over from hand to hand by the workmen from this side to those on the Caernarvonshire side of the water.

I am, Sir, yours obediently,

Menaifron, April 29th, 1865.

W. WYNN WILLIAMS.

TUMULI IN WALES.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—I have been greatly interested in the lucid account given in the last number of our Journal by Mr. R. C. Nicholl Carne of his discoveries at Lisworney and in its neighbourhood. That district—indeed the whole county of Glamorgan—is rich in tumuli; and the scientific study of them would go far to illustrate the accounts of battles, etc., given in our chronicles, especially in that of Caradoc of Llancarvan lately published by the Association.

Is Mr. Nicholl Carne aware of the existence of other large tumuli, much flattened indeed by agricultural operations, but still visible plainly enough, about a mile from Cowbridge, on the right hand, or western side, of the road leading to his own manor of Nash? They have always seemed to me worthy of examination on account of their proximity to Cowbridge, which I have no doubt was the Roman *Bovium*, though I do not mean to assert that these tumuli were also of the Roman period.

At the east end, too, of the common called *Milltir Aur*, between Cowbridge and Bridgend, there is a tumulus close to a cottage covered with fir trees, which looks inviting; but which, it is to be hoped, will not be explored by any but duly authorised persons.

The tumuli on Cefn Bryn, in Gower, are also worthy of examination; but not by profane hands. Mere curiosity-hunters do as much harm as ignorant workmen; and it is really of no use to exhume any treasures of the past, unless provision be previously made for storing and recording results of discoveries.

One thing in Mr. Nicholl Carne's account surprises me, viz., that any road contractor should have considered himself entitled to disturb a mound of this kind for the sake of materials; or rather that he should have been allowed to do so by the resident gentry. It is painful to think what an immense amount of damage has been done in recklessly disturbing old earthworks, and obliterating them, under the laudable but mistaken notions of agricultural improvement. The convex surface of a tumulus is much larger than the plane section of it when levelled with the ground; and 25 per cent. more corn may be grown upon it if the landlord will only refrain from having it ploughed down.

An excellent example in this respect was set some years ago by the noble owner of Dunraven Castle, in causing an old earthwork threatened with destruction by a tenant, to be preserved; and similar good taste and judgment in such matters have been displayed by the noble lord of Powys Castle. Let us hope that, some day or other, all agents, stewards, and tenants, will be interdicted by their employers from acting in such cases without orders; and that landlords will not only "*spare that tree*," but will venerate that mound which covers the remains of brave men slain in battle, or which marks the site of some ancient fortress built in defence of the country.

The intelligent, scientific, and systematic study, and therefore the exploration, of tumuli is always permissible; but when the digging has been done, then the tumuli should be made up again. We have no right, I contend, in any given age to remove such innocent and yet venerable landmarks of former days. We are bound in honour and good feeling to leave them to our posterity. In this respect I observe a gratifying instance of proper taste displayed by the gentlemen who excavated the tumuli in Anglesey, also recorded in the last number of our Journal; and "I envy them their feelings."

The downs near Oriulton in Pembrokeshire, which were explored by the elder Fenton, mark, no doubt, the site of some great battle. We want a better account of them than has yet been given. And in Flintshire, too, the tumuli mentioned by Pennant, near Newmarket, though most of them have been "improved off the face of the earth," also indicate some tremendous engagement. Whatever remains of them, however, should be again carefully examined. They may serve to corroborate some of our early histories.

Our mountains are rich in remains of this kind; but it is really dangerous to point out "promising" localities, so sharp are hunters and improvers in their search. The buried antiquities of Wales are very great; but a connected account of them, on the plan of the great work of Douglas's, the *Nenia Britannica*, had better be reserved for times more enlightened, or at all events more feeling and more forbearing than our own.

June 1, 1865.

I am, Sir, etc.

AN ANTIQUARY.

Archæological Notes and Queries.

Note 88.—RADENISTRES.—This word occurs in *Domesday Book*, in the account of lands touching on modern Radnorshire. The precise etymology and meaning of it is worth inquiring into.

A RADNORSHIRE ANTIQUARY.

Query 140.—DIMETÆ AND SILURES.—Can any member trace a probable line of demarcation, or rather of habitation, between these two great tribes? Did the Dimetæ ever hold parts of Brycheiniog? Did the Silures ever extend as far west as MARIDUNUM or LOVENTIUM?

CYMRŌ.

Query 141.—AP RHESE.—In Horsfield's *History of Sussex* (ii, 18) I find it stated that a family of the name of Ap Rhese was living at Chichester in the latter part of the eighteenth century, ranking among the more notable and respectable or "county" families. To what family does this refer?

T.

Miscellaneous Notices.

WILLIAMS' LEXICON CORNU-BRITANNICUM.—We have had the honour of receiving from His Highness Prince Louis Lucien Bonaparte the following communication in reference to this work :

*"Some Observations on the Rev. R. Williams' Preface to his
'Lexicon Cornu-Britannicum.'*

"The Rev. Robert Williams, author of the learned *Lexicon Cornu-Britannicum*, just published at Llandoverly, states in his preface that Pryce's *Cornish Vocabulary*, printed in 1770, was so full of errors that he (Mr. Williams) soon felt satisfied that the author was entirely ignorant of the Cornish language, and had no acquaintance whatever with the Welsh. Mr. Williams adds, 'The discovery of the original manuscript, now in the possession of Prince Louis-Lucien Bonaparte, shews the work to have been compiled, in 1730, by Tonkin or Gwavas, and disingenuously published by Pryce as his own'

"As I placed on evidence for the first time, in a letter published in *The Cambrian Journal* for 1861, the plagiarism of Pryce, and described the volume as the joint production of Tonkin and Gwavas, it seems proper to propose the substitution of the following sentence for that cited above : 'The discovery of the original manuscript, made by Prince Louis-Lucien Bonaparte, has enabled him to shew that the work was compiled, in 1730, by Tonkin and Gwavas, and disingenuously published by Pryce as his own.'

"Such being the fact, it follows that if the work displays an ignorance of Cornish and Welsh, such ignorance is to be ascribed to the original authors, and not to Pryce, who was only the transcriber of their manuscript. I admit that neither of these two Cornish gentlemen had any pretensions to a knowledge of Welsh ; but for the Cornish of the eighteenth century, I am satisfied that they were the very best authorities of their time, and ought not to be despised by Welsh linguists, over whom they had certainly the immense advantage of a practical knowledge of their mother-tongue, although they may have been inferior in general linguistic attainments.

"I conclude these observations with the following letter from Gwavas to Tonkin, from which it will appear that Cornish men then considered themselves as much entitled to judge of what was really Cornish, as Welshmen now do to determine what is good Welsh.

"London, May 1865.

L. L. B.

*"From the inedited Correspondence prefixed to the Manuscript
Cornish Vocabulary of Tonkin and Gwavas.*

"SIR,—I have, what you mention, in y^e Cornish language, with severall other varietyts, but have not time to transcribe them fair. Mr. George Borlase (being near me) will endeavour to have it done, in all its parts, throughout, who shall have it of me for that purpose, and what you write for to be sent you speedily will lye on his dispatch.

"As to y^e translation of Mr. Lhuyd's preface, it is difficult to performe by any here, without y^e help of a learned Welsh Man, being nearer to it, than y^e moderne Cornish in use here.

"I remain, Sir, your most humble servant,

"Penzance. Jan. 25th, 1732.

WM. GWAVAS.

"To Thomas Tonkin, Esq., at Pol Gorrán, near Grandpont, Cornwall."

NOTICE TO MEMBERS.—Intelligence has reached us of several interesting and important discoveries of early antiquities recently made by members of the Association in Carnarvonshire, Anglesey, Cardiganshire, as well as of the operations in St. David's Cathedral; but we are obliged to postpone any account of them till the next number. This is caused not only by that want of space, which is annually felt more and more urgently, but also by want of time. In order to keep faith with the Association it is necessary that each number of the Journal should be actually worked off in great part, and all ready, some weeks before the day of publication, not only to obviate accident, but also to ensure that accuracy of typographical execution which we have always aimed at. If the funds of the Association admitted of it, the *Archæologia Cambrensis* might be easily doubled in size, and the illustrations in number. We take this opportunity of reminding members that all papers and drawings ought to be in the Editor's hands at least *three* months before the day of publication,—drawings more especially; otherwise it is almost impossible for full justice to be done them by the engravers.

Reviews.

BALLADS AND SONGS OF BRITTANY. By TOM TAYLOR.
Macmillan, 1865.

SEVERAL years ago we reviewed in the *Archæologia Cambrensis* the collection of Breton poems published by one of our most distinguished members, M. De la Villemarqué; and it is with no small pleasure that we now call our readers' attention to an excellent translation of some of the most remarkable of these ballads by Mr. Tom Taylor,—an author who has so thoroughly obtained favourable hold of our national mind. We rejoice to find him turning his attention to Celtic matters and Celtic poetry; and, now that he has broken ground in Brittany, we trust he will be encouraged to do the same in Cambria; coming among us, taking up our old national poetry, and giving us as lifelike and spirited translations of our own popular ballads as he has done for those of our kinsmen in Armorica. He will find the field not less rich and varied; and he will have a copious rill of national music from which his Pegasus may drink. At the end of his delightful volume, Mr. Taylor has been fortunate enough to have the power of inserting many of the native Breton strains harmonised by his wife,—a lady who is justly distinguished for her musical taste and knowledge. We shall be delighted if the same thing can be done for Wales.

Mr. Taylor prefaces his work with a short account of the social peculiarities of Brittany, well worthy of perusal by all to whom Brittany may still be unknown ground, and which will not be unaccept-

able even to those who have travelled there. Each ballad which he has selected is also prefaced by introductory notes explanatory of its subject, all written with clearness and vigour. The volume, too, is rich in illustrations by Millais, Tenniel, and other favourite artists. It is printed and "got up" in first rate style; and, in fact, Messrs. Macmillan seem to have spared no pains in making it a book equally fit for the drawing-room as for the study.

Let our readers take the following extract from the Introduction as a specimen of the rest:

"The Léonard presents the gravest side of the Breton character, and has more in common with the Welsh than with the Irish Celt.

"But a parallel to the mingled joyousness and pathos of the Irish temperament is to be found in Brittany—among the Kernéwotes, the inhabitants of Cornouaille, the district which lies round the mountains of Arré, between Morlaix to the north, and Pontivy to the south, bounded by the Léonais northwards, and southwards by the district of Vannes. The northern portion of this region is wild and barren; the southern, in parts at least, smiling and amene. Its coast scenery, especially about Quimper, is grand and terrible. Round Penmarch (the horse's head), one of the most westerly points of the Breton coast, the dash of the Atlantic on the rocky headland is as terrific as anything on our own Cornish coast. Under the shadow of this headland lay the town of Is, whose drowning is the subject of one of the ballads in this collection.

"Till within the last forty years, Mass used to be served once a year from a boat on the Menhirien (or Druid stones), which at low spring-tides rose above the sea, and were believed to be the altars of the buried city; while all the fishing-boats of the bay brought a devout population of worshippers to this Christian sacrifice at Druid altars. The Kernéwote of the coast has many points of resemblance with the Léonard. Like him, he is grave almost to gloom, austere, and self-restrained. He dwells habitually on the sadder aspects of his faith, and celebrates most respectfully its sadder ceremonies. But the Kernéwote of the interior is the Irishman of Brittany, mingling with the pathetic ground-tone which everywhere underlies the Celtic character, flashes of humour and joyousness; giving himself up with passionate impulsiveness to the merriment of the marriage-feast, the wild excesses of the carouse at the fair or opening of the threshing-floor, the mad round of the *jabadao*, or the fierce excitement of the foot-ball play or wrestling match, which often winds up the Cornish *pardons*. His dress is of brilliant colours, always bordered with bright scarlet, blue, or violet. About Quimper are worn the *bargou-bras*, the loose, Turk-like breeches,—a relic of the old Celtic garb. It is the costume of Cornouaille that is known popularly as Breton,—the bright jacket and vest, often with the name of the tailor and the date of the make worked in coloured wools on the breast; the broad belt and buckle, the baggy breeches and gay leggings, and the hair falling on the shoulders from under a broad-brimmed felt hat; or, on the coast, one with narrow brims turned up at the edge, and decorated with a many-coloured woollen band, its ends flying in the wind. It is in Cornouaille that the old marriage ceremonial, with its elaborate diplomatic arrangements of *Bazvalan* and *Breutaër*, is kept up with most state and lavishness of outlay. The wrestling-bouts of this region are the most sharply contested and numerously attended. It is remarkable that wrestling, essentially a Celtic exercise, is in England confined to that side of the island where the Celtic nationality retained its latest hold; and the wrestling practice of Cornouaille, even down to the favourite hugs and throws, may be

BALE ARZUR. (THE MARCH OF ARTHUR.)

Maestoso.

Tramp, tramp, tramp, tramp . . . to bat - - tle
Deomp, deomp, deomp, deomp, . . . deomp, deomp, d'ar

din! . . . Tramp son, tramp sire, tramp kith and
gad; . . . Deomp kar, deomp breur, deomp mab, deomp

kin! Tramp one, tramp all have hearts with - in!
tad; Deomp, deomp, deomp 'ta, deomp holl tud vad!

paralleled by the laws of the game as still carried on in Cumberland and Westmoreland, or in Devonshire and our own Cornwall."

Where all the ballads are good, and the translations peculiarly spirited and faithful, it is difficult to make a selection; more especially when space is very limited. We think, however, the March of Arthur ("Bale Arzur"), with its introduction and music, will afford as good a specimen of the merits of this volume as we can give:

"[M. DE LA VILLEMARQUÉ, to whom we owe the Breton original of 'The March of Arthur,' which he obtained from the recitation of an old mountaineer of Leuhan, called Mikel Floc'h, informs us that these triplets were sung in chorus as late as the Chouan war, by the Breton peasants as they marched to battle against the Republican soldiers. The belief in the appearance of Arthur's host on the mountains, headed by their mystic chief,—who awakens from his charmed sleep in the Valley of Avalon whenever war impends over his beloved Cymry,—is common to all the Celtic races, and may be compared with a similar faith as to Holger among the Danes, Barbarossa among the Germans, and Marco among the Servians. Sir Walter Scott has recorded the belief entertained in the Highlands of the apparition of mounted warriors riding along the precipitous flanks of the mountains, where no living horse could keep his footing. The apparition of this ghostly troop is always held to portend war; and it is no doubt the same which the Celtic bard has here described as arrayed under Arthur. The ancient air to which the triplets are sung (which will be found among the musical accompaniments in the Appendix) is a wild and warlike march; and the peasant who chanted it to De la Villemarqué told him it was always sung three times over. The composition is an ancient one, and contains many words now obsolete in Brittany, though still found in the Cymric of Wales. The last triplet is a late addition.]"

"Tramp, tramp, tramp, tramp to battle din!
Tramp son, tramp sire, tramp kith and kin!
Tramp one, tramp all, have hearts within.

"The chieftain's son his sire address,
As morn awoke the world from rest:
'Lo! warriors on yon mountain crest—

"Lo! warriors armed, their course that hold
On grey war-horses riding bold,
With nostrils snorting wide for cold!

"Rank closing up on rank I see,
Six by six, and three by three,
Spear-points by thousands glinting free.

"Now rank on rank, twos front they go,
Behind a flag which to and fro
Sways, as the winds of death do blow!

"Nine sling-casts' length from van to rear—
I know 'tis Arthur's hosts appear;—
There Arthur strides—that foremost peer!"

"If it be Arthur—Ho! what, ho!
Up spear! out arrow! Bend the bow!
Forth, after Arthur, on the foe!"

- "The chieftain's words were hardly spoke,
When forth the cry of battle broke—
From end to end the hills it woke :
- "Be 't head for hand, and heart for eye,
Death-wound for scratch—a-low, on high,—
Matron for maid, and man for boy !
- "Stone-horse for mare, for heifers steers,
War-chief for warrior, youth for years,
And fire for sweat, and blood for tears.
- "And three for one—by strath and scaur,
By day, by night, till near and far
The streams run red with waves of war !
- "If in the fight we fall, so best !
Bathed in our blood—a baptism blest—
With joyous hearts we 'll take our rest.
- "If we but fall where we have fought,
As Christian men and Bretons ought,
Such death is ne'er too early sought."

WORDS AND PLACES. BY THE REV. ISAAC TAYLOR, M.A.
Macmillan, 1865.

HERE we come upon a book which should immediately be added to his library by any member of our Association who does not possess it. Mr. Taylor has published upon a most copious subject a compendious work which will be found of great interest and utility; and, indeed, it will stand in the place of a brief general manual or introduction to one of the most interesting of subjects—historical and ethnological geography. The matter, though full of interest, is also full of peril. It is very hard to avoid the temptation to strain etymology; and it is almost impossible to be always right in all the inferences which may be deduced from linguistic and topographical analogies. We must be prepared, therefore, to find the author failing sometimes in each of these respects; and yet we must be equally ready to give him credit for a vast amount of laborious research, deep reading, and ingenious as well as philosophical deduction. He starts by observing—

"Local names, whether they belong to provinces, cities, and villages, or are the designations of rivers and mountains—are never mere arbitrary sounds devoid of meaning. They may always be regarded as records of the past, inviting and rewarding a careful historical interpretation.

"In many instances the original import of such names has faded away, or has become disguised in the lapse of ages; nevertheless, the primordial meaning may be recoverable, and whenever it is recovered we have gained a symbol that may prove itself to be full-fraught with instruction; for it may indicate emigrations, immigrations, the commingling of races by war and conquest, or by the peaceful processes of commerce. The name of a district or of a town may speak to us of events which written history has failed to commemorate. A local name may often be adduced as evidence determinative of controversies that otherwise could never be brought to a conclusion.

"The names of places are conservative of the more archaic forms of a living language, or they embalm for us the guise and fashion of speech in eras the most remote. These topographic words, which float down upon the parlance of successive generations of men, are subject in their course to less phonetic abrasion than the other elements of a people's speech. Such words, it is true, are subject to special perils arising from attempts at accommodating their forms to the requirements of popular etymological speculation; but, on the other hand, they are more secure than other words from the modifying influences of grammatical inflexion.

"The name of many an ancient city seems as if it were endowed with a sort of inherent and indestructible vitality. It is still uttered, unchanged in a single letter—*monumentum ære perennius*—while fragments of marble columns, or of sculptures in porphyry or granite, are seen strewing the site confusedly."

All this is obviously true; and its truth will be felt by no readers more acutely than by Cambrian antiquaries,—by ourselves,—to whom the whole local nomenclature of our country is a living memorandum of our national and social history. He goes on to say:

"The picturesque or descriptive character of local names is, as might be anticipated, prominently exemplified in the appellations bestowed on the most striking feature in landscape—mountain-peaks and ranges. Thus it is easy to perceive that, in every region of the world, the loftier mountains have been designated by names which describe that natural phenomenon, which would be most certain to impress the imagination of a rude people. The names of Snowdon, Ben Nevis, Mont Blanc, the Sierra Nevada in Spain, Snafell in Iceland, the Sneeuw Bergen at the Cape of Good Hope, the Sneehätten in Norway, Sneekoppe in Bohemia, and the Weisshorn, the Weissmies, and the Tête Blanche in Switzerland, as well as the more archaic or more obscure names of Lebanon, of Caucasus, of Hæmus, of the Himalaya, of Dwajalagiri, and of Djebel-es-Sheikh, are appellations descriptive, in various languages, of the characteristic snowy covering of these lofty summits.

"But there are many names which conjoin historical and physical information. Thus, when we learn that the highest summit in the Isle of Man is called SNAFELL, we recognise at once the descriptive character of the name, and we might be satisfied with simply placing it in the foregoing list. But when we discover that the name Snafell is a true Norse word, and that it serves moreover for the name of a mountain in Norway, and of another in Iceland, we find ourselves in presence of the historical fact that the Isle of Man was for centuries a dependency of the Scandinavian crown, having been conquered and colonised by the Norwegian Vikings, who also peopled Iceland.

"This is an instance of what we may call the ethnological import of names. The chief value of the science of geographical etymology consists in the aid which it is thus able to give us in the determination of obscure ethnological questions. There are many nations which have left no written records, and whose history would be a blank volume, or nearly so, were it not that in the places where they have sojourned they have left traces of their migrations sufficient to enable us to reconstruct the main outline of their history. The hills, the valleys, and the rivers, are in fact the only writing-tablets on which unlettered nations have been able to inscribe their annals. It may be affirmed that, with hardly an exception, the great advances in ethnological knowledge which have recently taken place, are due to the decipherment of the obscure and time-worn records thus con-

served in local names. The Celtic, the Iberic, the Teutonic, the Scandinavian, and the Slavonian races have thus, and for the most part thus only, made known to us their migrations, their conquests, and their defeats."

If our space admitted of it, so much have we been delighted and instructed with the perusal of these pages, we would give a brief analysis of each chapter in the book; but this is unfortunately impossible. We must content ourselves with recommending to our readers the chapters on "*Historic Sites*"; "*Physical Changes attested by local Names*"; "*Sacred Sites*"; and "*Historic Value of local Names*." We repeat that errors and overstrained interpretations may be detected. These, we hope, may be corrected by the author in future editions (the work is now in its second); and where such a large body of excellent matter is brought together so honestly and so agreeably, we cannot find it either in our heart or our inkstand to stop and carp. We hasten rather, with Cymric avidity, pride, sensitiveness, patriotism, prejudice, etc., etc., to quote from Mr. Taylor's chapter on "*The Celts*," leaving it to our readers to rush for themselves *in medias paginas*, and assimilate as much of their contents as their etymologic appetites may prompt. A true Welshman is never at a loss for a derivation in anything that concerns his parish or his pedigree, and he can readily supply any Cambrian shortcoming which he may find out in the author's Welsh speculations:

"Europe has been peopled by successive immigrations from the East. Five great waves of population have rolled in, each in its turn urging the flood which had preceded it further and further toward the West. The mighty Celtic inundation is the first which we can distinctly trace in its progress across Europe, forced onward by the succeeding deluges of the Romance, Teutonic, and Slavonic peoples, till at length it was driven forward into the far western extremities of Europe.

"The Celts were divided into two great branches, which followed one another on their passage across Europe. Both branches spoke languages of the same stock, but distinguished by dialectic differences as great or greater than those which divide Greek from Latin or English from German. There are living tongues belonging to each of these branches. The first, or Gadhelic branch, is now represented by the Erse of Ireland, the Gaelic of the Scotch Highlands, and the Manx of the Isle of Man; the second, or Cymric, by the Welsh of Wales, and the Brezonec or Armorican of Brittany, which is still spoken by a million and a half of Frenchmen.

"Although both of these branches of the Celtic speech now survive only in the extreme corners of western Europe, yet, by the evidence of local names, it may be shewn that they prevailed at one time over a great part of the continent of Europe, before the Teutonic and Romance nations had expelled or absorbed the once dominant Celts. In the geographical nomenclature of Germany, Switzerland, Italy, France, Spain, and England, we find a Celtic substratum underlying the superficial deposit of Teutonic and Romance names. These Celtic roots form the chief available evidence on which we can rely when investigating the immigrations of the Celtic peoples.

"We shall now proceed to adduce a few fragments of the vast mass of evidence which has been collected by numerous industrious explorers, and which seems to justify them in their belief as to the wide extension of the Celtic race at some unknown prehistoric period.".....

"The Celtic words which appear in the names of rivers may be divided

into two classes. The first may be called the substantival class, and the second the adjectival.

"The first class consists of ancient words which mean simply water or river. At a time when no great intercommunication existed, and when books and maps were unknown, geographical knowledge must have been very slender. Hence whole tribes were acquainted with only one considerable river; and it sufficed, therefore, to call it 'The Water' or 'The River.' Such terms were not at first regarded as *proper* names: in many cases they only became proper names on the advent of a conquering race. To take an example,—the word *afon*. This is the usual Welsh term for a river. On a map of Wales we find at Bettws-y-Coed, the 'Afon Llugwy,' or, as it is usually called by English tourists, the 'River Llugwy.' So also at Dolwyddelan we find the 'Afon Lledr,' or 'River Lledr,' and the 'Afon Dulas' and the 'Afon Dyfi' at Machynlleth. In England, however, the word *avon* is no longer a *common* name, as it is in Wales, but has become a *proper* name. We have a river Avon which flows by Warwick and Stratford, another river Avon flows past Bath and Bristol, and elsewhere there are other rivers of the same name, which will presently be enumerated. The same process which has converted the word *afon* from a common name into a proper name has also taken place with other words of the same class. There is, in fact, hardly a single Celtic word meaning stream, current, brook, channel, water, or flood, which does not enter largely into the river-names of Europe.

"The second class of river-names comprises those which may be called adjectival. The Celtic words meaning rough, gentle, smooth, white, black, yellow, crooked, broad, swift, muddy, clear, and the like, are found in the names of a large proportion of European rivers. For example, the Celtic word *garw* (rough) is found in the names of the Garry, the Yare, the Yar-row, and the Garonne."

The author then goes through a long list of European river-names. We recommend our readers to wade after him; and he comes at last to the following generalization:

"It thus appears that the names of almost all the larger rivers of Europe, as well as those of a very great number of the smaller streams, contain one or other of the five chief Celtic words for water or river, viz. :—1. 'Avon,' or *avon*;' 2. 'Dwr,' or 'ter'; 3. 'Uisge,' or 'wysk, wye, is, es, oise, usk, esk, ex, ox'; 4. 'Rhe, or 'rhin'; 5. 'Don,' or 'dan.'

"It will, doubtless, have been remarked that several rivers figure more than once in the foregoing lists; we find, in short, that two, or even three of these nearly synonymous roots enter into the composition of their names.

"Thus it seems probable that the name of the

Dan-as-ter,	} contains roots	Hypan-is . . .	(1) (3)
or Dn-ies-ter		Tan-ais . . .	(5) (3)
Rha-dan-au . . .	(4) (5) (1)	Eri-dan-us . . .	(4) (5) (3?)
Is-ter . . .	(3) (2)	Ex-ter . . .	(3) (2)
Rho-dan-dus . . .	(4) (5) (3?)	Tyr-as . . .	(2) (3)
Dan-ub-ius . . .	(5) (1) (3?)	Ax-ona . . .	(3) (1)
Dur-dan . . .	(2) (5)	Savone . . .	(3) (1)
Dur-an-ius . . .	(2) (1) (3?)	Aus-onne . . .	(3) (1)
Rhe-n-us . . .	(4) (1) (3?)	Is-en . . .	(3) (1)
Isc-aun-a . . .	(3) (1)	Dour-on . . .	(2) (1)
Dan-as-per . . .	(5) (3)	S-tour . . .	(3) (1) (2)
Ter-ab ia . . .	(2) (1)	An-ton . . .	(1) (5)

"Some of these cases may be open to criticism, but the instances are too numerous to be altogether fortuitous. The formation of these names appears to be in accordance with a law, which, if it can be established, will enable us to throw light on the process of slow accretion by which many of the most ancient river-names have been formed."

Mr. Taylor pursues the same system with the names of towns, places, etc., and then again generalizes thus :

"The following may be offered as a brief summary of the results disclosed by the evidence of these Celtic names.

"There is no ground for any probable conjectures as to the time and place at which the division of the Celts into their two great branches may be supposed to have taken place.

"In central Europe we find traces of both Cymry and Gael.

"The most numerous people of primæval Germany were of the Gadhelic branch. They were not only the most numerous, but they were also the earliest to arrive. This is indicated by the fact that throughout Germany we find no Cymric, Slavonic, or Teutonic names which have undergone phonetic changes in accordance with the genius of the Erse or the Gaelic languages. Hence it may be inferred that the Gaels, on their arrival, found Germany unoccupied, and that their immigration was therefore of a peaceful character.

"Next came the Cymry. They came as conquerors, and in numbers they were fewer than the Gaels whom they found in possession. This we gather from the fact that there are comparatively few pure Cymric names in Germany, but a large number of Gadhelic names which have been Cymricised. From the topographical distribution of these names we infer that the Gaels arrived from the east, and the Cymry from the south.

"The large number of Cymric names in northern Italy, and the fact that several of the passes of the Alps bear Cymric names, seem also to indicate the quarter whence the Cymric invasion proceeded.

"Lastly came the Germans from the north—they were conquerors, and fewer in number than either the Cymry or the Gael. They have Germanised many Gadhelic names which had previously been Cymricised."

And again :

"To exhibit the comparative amount of the Celtic, the Saxon, and the Danish elements of population in various portions of the island, an analysis has been made of the names of villages, hamlets, hill, woods, valleys, &c. in the counties of Suffolk, Surrey, Devon, Cornwall, and Monmouth.

Percentage of Names from the	Suffolk	Surrey	Devon	Cornwall	Monmouth	Isle of Man	Ireland
Celtic . . .	2	8	32	80	76	59	80
Anglo-Saxon .	90	91	65	20	24	20	19
Norse . . .	8	1	3	0	0	21	1

"By far the greater number of Celtic names in England are of the Cymric type; yet, as we have already seen, there is a thin stream of Gadhelic names which extends across the island from the Thames to the Mersey, as if to indicate the route by which the Gaels passed across to Ireland, impelled probably by the succeeding hosts of Cymric invaders.

"The Cymry held the lowlands of Scotland as far as the Perthshire hills. The names in the valleys of the Clyde and the Forth are Cymric, not Gaelic. At a later period the Scots, an Irish sept, crossed over into Argyle, and gradually extended their dominion over the whole of the north-west of Scotland, encroaching here and there on the Cymry who held the lowlands, and who were probably the people who go by the name of Picts. In the ninth century the monarchy of the Picts was absorbed by the Scots. The Picts, however, still maintained a distinct ethnical existence, for we find them fighting in the Battle of the Standard against Stephen. In the next century they disappear mysteriously from history.

"To establish the point, that the Picts, or the nation, whatever was its name, that held central Scotland was Cymric, not Gaelic, we may refer to the distinction already mentioned between *ben* and *pen*. *Ben* is confined to the west and north; *pen* to the east and south. *Inver* and *aber* are also useful test-words in discriminating between the two branches of the Celts. The difference between the two words is dialectic only; the etymology and the meaning are the same,—a confluence of waters, either of two rivers, or of a river with the sea. *Aber* occurs repeatedly in Brittany, and is found in about fifty Welsh names, such as Aberdare, Abergavenny, Abergelle, Aberystwith, and Barmouth (a corruption of Abermaw). In England we find *Aberford* in Yorkshire, and *Berwick* in Northumberland and Sussex; and it has been thought that the name of the Humber is a corruption of the same root. *Inver*, the Erse and Gaelic form, is common in Ireland, where *aber* is unknown. Thus we find places called *Inver* in Antrim, Donegal, and Mayo; and *Invermore* in Galway and in Mayo. In Scotland the *invers* and *abers* are distributed in a curious and instructive manner. If we draw a line across the map from a point a little south of Inverary to one a little north of Aberdeen, we shall find that, with very few exceptions, the *invers* lie to the north-west of the line, and the *abers* to the south-east of it. This line nearly coincides with the present southern limit of the Gaelic tongue, and probably also with the ancient division between the Picts and the Scots. Hence we may conclude that the Picts, a people belonging to the Cymric branch of the Celtic stock, and whose language has now ceased to be anywhere vernacular, occupied the central and eastern districts of Scotland as far north as the Grampians; while the Gadhelic Scots have retained their language, and have given their name to the whole country."

We had gone thus far when the vision of Mr. Skene, armed with his Pictish sledge-hammer, comes suddenly across our memory. We huddle up our papers, and leaving the two authorities to do battle or conclude a treaty of peace at their pleasure, quote the concluding words of this chapter, and close our review:

"The ethnology of the Isle of Man may be very completely illustrated by means of local names. The map of the island contains about four hundred names, of which about 20 per cent. are English, 21 per cent. are Norwegian, and 59 per cent. are Celtic. These Celtic names are all of the most characteristic Erse type. It would appear that not a single colonist from Wales ever reached the island, which, from the mountains of Carnarvon, is seen like a faint blue cloud upon the water." There are ninety-six names beginning with *Balla*; and the names of more than a dozen of the highest mountains have the prefix *Slieu*, answering to the Irish *Sliev* or *Sliabh*. The Isle of Man has the *Curragh*, the *Loughs*, and the *Allens* of Ireland faithfully reproduced. It is curious to observe that the names which denote places of Christian worship are all Norwegian. They are an indication of the late date at which heathenism must have prevailed."

PUCKLE'S CHURCH AND FORTRESS OF DOVER.
J. H. & J. Parker.

THE founding and building of a Christian church in the isle of Britain, in times anterior to the Saxon conquest, cannot be considered a subject altogether foreign to the studies of the Cambrian antiquary. Given an actual building of the fourth or fifth century on Lloegrian ground, then an inference may be drawn from it as to what may have been the form of a similar church of the same epoch even on Cymric territory, whether Venedotian, Dimetian, or Silurian. We have Venedotian monuments bearing Christian inscriptions almost certainly referrible to this early period; and there is nothing unreasonable in supposing that Christian churches, even in more durable materials than wood, may have existed with them. There are no such monuments in Kent, no such inscriptions by which the early Christianity of that district may be proved; but Mr. Puckle, in the book before us, argues with great force of analysis and deduction, that the architecture and materials of the old church within the precincts of Dover Castle, can be referred only to those times when Alban, the protomartyr of Britain, suffered for the faith. This church, which had gradually been allowed to decay from the time of the Reformation till, even within the reign of Queen Victoria, it was used as a fuel *depôt* for the garrison, and was in danger of total demolition,—thanks to the intelligence of the War Office authorities!—was at length allowed, by the late Lord Herbert of Lea, to be taken in hand with a view to restoration; and the good work was accomplished under the superintendence of Mr. G. G. Scott. Mr. Puckle succeeded in tracing out all the architectural history of the ancient building during the preliminary operations, and has recorded his observations in this highly interesting publication. Those who feel concerned in matters of this kind will be gratified by the manner in which the remains of the church have been analysed, and their early history thence deduced. Vigorous drawings and plans illustrate the account of the building; and a succinct history of the famous fortress itself completes the volume.

The church stands close to the remains of the Roman Pharos, on the eastern side; was cruciform, and of thoroughly Roman character in the earlier portions of its masonry. Saxon, Norman, and Early English additions have all been clearly traced; so that we have in this venerable building a small epitome of the ecclesiastical history of Britain.

Later on, in his history of the Castle and church, Mr. Puckle quotes some valuable military regulations of Sir Stephen de Pencestre (*temp.* Henry III) among the MSS. at Surrenden-Dering, to the following effect:

“In default of any such evidence, which might perhaps illustrate capitular manners and customs in earlier mediæval days, we have the plainly intimated fact, that it did somehow become expedient or necessary to provide a special order of military service for the Castle garrison, independently

of certain other duties belonging to the collegiate part of the Church, and the authorities charged with their fulfilment. It seems that such services were to be so separate, and depending on so regular a succession of ecclesiastics, that they had their separate spheres of duty, with endowments for their own particular maintenance; that there was besides a special sacarium set apart for the soldiers' chaplain, in the body of the Church, where he might be attended by the military force of the Castle, in such times and ways as the military authorities, according to the quaint manner of their statutes, should determine; leaving the High Altar and north and south chantries to their own purpose. The very lights before the military Altar were to be watched, through the little lychroscope at the west door, by a military guard appointed for the purpose, and 'elected in full garrison assembled,' as if to mark a kind of honour and value to the charge.

"So that the restoration of this ancient fabric, and its special re-dedication as the Garrison Church for troops henceforward quartered in the Castle, is a curiously close restoring of it, after many long days of waste and change, to one great feature in its original dedication. The Government, through the late Lord Herbert of Lea, have exactly revived, for the troops in the service of the country in these days, *an enlightened provision made for their military predecessors some seven or eight centuries ago.*"

A large and curious plan of the Castle of Dover accompanies the account of that splendid old fortress, and will be found of great value by whoever wishes thoroughly to understand its history.

REMINISCENCES CONNECTED WITH OLD OAK PANELLING AT GUNGROG.

By MORRIS C. JONES. *Privately printed.* Welshpool, 1864.

THIS is the title of a curious and well written notice upon a subject which by its present position, if not by its origin, is connected with Wales. The author, when repairing his residence at Gungrog near Welshpool, determined—very rightly in our opinion—to case one of his rooms with "old oak"; and, in consequence of an advertisement in a London newspaper, became possessed of the oak panelling of a famous house in Cheapside, once the property of the Waldo family. It had principally lined a room in that house where many sovereigns of England down to and including George III, had been accustomed to go on the first Lord Mayor's day after their coronation, to see the City pageant pass by; and it is proved by the author, in consequence of his researches, that this panelling was principally ornamented by the famous wood-carver, Grinling Gibbons.

Such is the foundation of this notice; and the owner of Gungrog is to be congratulated on the fact of getting so much excellent oak fastened to his walls for something under £100. But *à propos* of all this, Mr. Morris Jones has collected some highly interesting notices of the Waldo family, and also of the reception of George III and Queen Charlotte by the family of Barclay the Quaker. These anecdotes scarcely concern us, who are supposed to be given up to Welsh antiquities almost exclusively; but on the old Terentian maxim of *nil humanum à me alienum puto*, we cannot refrain from congratulating our fellow countryman on his good taste in discerning the

worth of the oak; and next on his success in "doing the Saxon," and securing such a treasure for Montgomeryshire,—the classic land of all oak, whether in ancient manor houses, or in churches that once were flourishing, but are now in decay. We congratulate him too, as a member of our own Association, on the ability with which this *Account* is drawn up. It is written in a true archæological spirit; and, so far from being dry, has made us acquainted with some very curious and interesting facts. It is to be desired, however, that this little book may be *actually published*; for it is well worthy of being taken in hand by some of the London antiquarian societies, and printed in their transactions.

"Old oak," we know, is a passion among all true lovers of antiquity, and we hold it to be a most laudable one. It is incredible what a quantity of good stuff of this kind is still in the market in Wales, and what skilful workmen in it are to be met with. At Mold more especially, and in its neighbourhood, in the church there, and in many an hospitable mansion, the finest oak-carving, modern as well as ancient, is to be found. The counties of Brecon and Radnor are full of old oak in public and private edifices; and, as we hinted above, Montgomeryshire itself is peculiarly rich in this material. But it all sinks into insignificance in comparison with the oaken wealth of Cornwall, of Brittany, and of Normandy. Whoever wishes to make a good speculation, let him freight a vessel at St. Malo or Cherbourg, stuff it with old oak,—there *vili pretio*, here worth its weight in gold,—and sail back with it to any of our Cambrian ports. For the same sum as that laid out by the author of this *Account*, he may purchase enough to fit up several mansions. But as "old oak" cannot last for ever, let us rather hope the science of *new oak* will be cultivated, and that our native carvers will be encouraged. With our actual knowledge and skill there is no doubt that we may successfully compete with our ancestors in this respect; and that if we choose so to have it, we may panel our halls and fill our rooms with as good and as solid oaken furniture as ever they gloried in. We want, in fact, a thorough revolution in the decorating and furnishing of our rooms; and we are glad to find the author well initiated in the mysteries of that craft which will no doubt bring it about. We sincerely trust that Cambria will always venerate her own national tree, and will learn once more to bring its timber into universal domestic employment.

Archæologia Cambrensis.

THIRD SERIES, No. XLIII.—OCTOBER, 1865.

ON THE RACE AND LANGUAGE OF THE PICTS.

(Continued from p. 307.)

THE third source of information to which we may resort, is the topography of the districts which the Picts are known to have occupied ; and we have now to inquire whether any light is thrown from this source on the race and language of the Picts.

The etymology of the names of places in a country is either a very important element in fixing the ethnology of its inhabitants, or it is a snare and a delusion, just according as the subject is treated. When such names are analysed according to fixed laws based upon sound philological principles, and a comprehensive observation of facts, they afford results both important and trustworthy ; but if treated empirically, and based upon resemblance of sounds alone, they become a mere field for wild conjecture and fanciful etymologies leading to no certain results. The latter is the ordinary process to which they are subjected. The natural tendency of the human mind is to a mere phonetic etymology of names both of persons and of places. It is this tendency which has given rise to what may be called “ punning ” etymologies, in which the king of Scotland plays so facetious a part, when the first Guthrie had that name fixed upon him by the king, from his proposing, when asked how many fish should be prepared,

to "gut three"; and when Rosemarkie received its name because the king, on asking what land he neared, was answered, "Ross, mark ye." This illustrates the natural tendency to suggest a mere phonetic etymology, in which the sounds of the name of the place appear to resemble the sounds in certain words of a certain language; the language from which the etymology is derived being selected upon no sound philological grounds, but from arbitrary considerations merely.

Unhappily an etymology founded upon mere resemblance of sounds has hitherto characterised all systematic attempts to analyse the topography of Scotland, and to deduce ethnologic results from it. Prior to the publication of the statistical account of Scotland in 1792, it may be said that no general attempt had been made to explain the meaning of the names of places in Scotland, or to indicate the language from which they were derived. We find occasionally in old lives of the saints, and in charters connected with church lands, that names of places occurring in them are explained; and these interpretations are very valuable, as indicating what may be termed the common tradition of their meaning and derivation at an early period. Of very different value are a few similar derivations in the fabulous histories of Boece, Buchanan, and John Major, which are usually mere fanciful conjectures of pedantry.

The first impetus to anything like a general etymologising of Scottish topography was given when Sir John Sinclair projected the statistical account of Scotland. In the schedule of questions which he issued in 1790 to the clergy of the church of Scotland, the first two questions were as follow:

"1.—What is the ancient and modern name of the parish?

"2.—What is the origin and etymology of the name?" This set every minister thinking what was the meaning of the name of his parish. The publication of the poems of Ossian, and the controversy which followed, had tended greatly to identify national feeling and the his-

tory of the country with the Gaelic literature and language; and, with few exceptions, the etymology was sought for in that language. The usual formula of reply was, "the name of this parish is derived from the Gaelic"; and then followed a Gaelic sentence resembling in sound the name of the parish, and supposed admirably to express its characteristics, though the unfortunate minister is often obliged to confess that the parish is remarkably free from the characteristics expressed by the Gaelic derivation of its name. These etymologies are usually suggested irrespective entirely of any known facts as to the history or population of the parish, and are purely phonetic. Thus the writer of the account of Elie in the *New Statistical Account* observes:

"The writer of the former statistical account has, according to the fashion which seems to have prevailed in his day as well as now, had recourse to Gaelic,—the mother, as it should seem, of languages,—and tells us that the parish received its name from 'a liche,' signifying out of the sea. We are disposed to doubt its soundness, for the village is not further out of the sea than any other part of the coast: nay, it extends further into it. We should rather be inclined to consider Elie as having sprung from the Greek word, *elos*, a marsh."

Both etymologies are entirely irrespective of the fact that the old form of the word was "Chellin."

After the publication of the statistical account, Gaelic was in the ascendant, as the source of all Scottish etymologies, till the publication of Chalmers' *Caledonia* in 1807. John Pinkerton had, indeed, tried to direct the current of popular etymology into a Teutonic channel; but his attempts to find a meaning in Gothic dialects for words plainly Celtic were so unsuccessful that he failed even to gain a hearing. Chalmers was more fortunate. His theory was that a large proportion of the names of places in Scotland are to be derived from the Welsh, and indicate an original Welsh population. And this he has worked out with much labour and pains. In doing so he was the first to attempt to shew evidence of the dialectic difference between Welsh and Gaelic pervading the

names of places, and to discriminate between them; but for almost all the names of places in the Lowlands of Scotland he furnishes a Welsh etymology, which, like his predecessors, the Scottish clergy, he supposes to be expressive of the characteristics of the locality. His theory has in the main commanded the assent of subsequent writers, and is usually assumed to be on the whole a correct representation of the state of the fact. Yet his system was as purely one of a phonetic etymology, founded upon mere resemblance of sounds, as those of his predecessors. The MSS. left by George Chalmers shew how he set about preparing his etymologies, and we now know the process he went through. He had himself no knowledge of either branch of the Celtic language; but he sent his list of names to Dr. Owen Pughe, and that most ingenious of all Welsh lexicographers, who was capable of reducing every word in every known language in the world to a Welsh original, sent him a list of Welsh renderings of each word, varying from twelve to eighteen in number, out of which Chalmers selected the one which seemed to him most promising. As an instance we may refer to a pet etymology of Chalmers, on which he has built an historical fact which has been followed by all subsequent writers. He interprets Kilspindy (the name of a place in Aberlady Bay), which belonged to the Bishop of Dunkeld, as signifying in Welsh "Cillyspendu," which he renders "the cell of the black heads," and supposed that it indicated a settlement of Culdees. We have no reason to suppose that the Culdees were distinguished by having black head-dresses; but the etymology is philologically false, for *cill* is Gaelic, and not Welsh. *Ys* is no known form of the article in Welsh; and *pen du* means "black head" in the singular: in the plural it would be *penau duon*. The old form of the word puts the etymology to rout, for it was originally written *Kinespinedin*. His other etymologies are all equally founded on a mere resemblance of sounds between the modern form of the word and the modern Welsh, as those of the clergy in

the statistical account were between the modern form of the word and the modern Gaelic.

That system of interpreting the names of places, which I have called phonetic etymology, is, however, utterly unsound. It can lead only to fanciful renderings, and is incapable of yielding any results that are either certain or important. Names of places are, in fact, sentences or combinations of words originally expressive of the characteristics of the place named, and applied to it by people who then occupied the country, in the language spoken by them at the time, and are necessarily subject to the same philological laws which governed that spoken language. The same rules must be applied in interpreting a local name as in rendering a sentence of the language. That system, therefore, of phonetic etymology which seeks for the interpretation of a name in mere resemblance of sound to words, in an existing language, overlooks entirely the fact that such names were fixed to certain localities at a much earlier period, when the language spoken by those who applied the name must have differed greatly from any spoken language of the present day. Since the local names were deposited on the country, the language itself from which they were derived has gone through a process of change, corruption, and decay. Words have altered their forms, sounds have varied, forms have become obsolete, and new forms have arisen, and the language in its present state no longer represents that form of it which existed when the local nomenclature was formed. The topographical expressions, too, go through a process of change and corruption till they diverge still further from the spoken form of the language as it now exists.

This process of change and corruption in the local names varies according to the change in the population. Where the population has remained unchanged, and the language in which the names applied is still the spoken language of the district, the names either remain in their original shape,—in which case they represent

an older form of the same language,—or else they undergo a change analogous to that of the spoken language. Obsolete names disappear as obsolete words drop out of the language and are replaced by more modern vocables. Where there has been a change in the population, and the older race are replaced by a people speaking a kindred dialect, the names of places are subjected to the dialectic change which characterises the language. There are some striking instances of this where a British form has been superseded by a Gaelic form, as for instance Kirkintulloch, the old name of which, Nennius informs us, was Caerpentaloch,—*kin* being the Gaelic equivalent of the Welsh *pen*; Penicuik, the old name of which was Penjacop; Kincaid, the old name of which was Pencoed. Where, however, the new language introduced by the change of population is one of a different family entirely, then the old name is stereotyped in the shape in which it was when the one language superseded the other, becomes unintelligible to the people, and undergoes a process of change and corruption of a purely phonetic character, which often entirely alters the aspect of the name.

In the former cases it is chiefly necessary to apply the philologic laws of the language to its analysis; in the latter, which is the case with the Celtic topography of the low country, it is necessary, before attempting to analyse the name, to ascertain its most ancient form, which often differs greatly from its more modern aspect. It is with this class of names we have mainly to do as presenting the phenomena I am anxious to investigate.

When the topography of a country is examined, its local names will be found, as a general rule, to consist of what may be called generic terms and specific terms. What I mean by generic terms are those parts of the name which are common to a large number of them, and are descriptive of the general character of the place named; and by specific terms, those other parts of the names which have been added to distinguish one place from another. The generic terms are usually general words

for river, mountain, valley, plain, etc.; the specific terms, those words added to distinguish one river or mountain from another. Thus in the Gaelic name, Glenmore, "glen" is the generic term, and is found in a numerous class of words; "more" (great), the specific or distinguishing term, to distinguish it from another called Glenbeg. In the Saxon term Oakfield, "field" is the generic term, and "oak" the specific, to distinguish it from Broomfield, etc.

When the names of places are applied to purely natural objects, such as rivers, mountains, etc., which remain unchanged by the hand of man, the names applied by the original inhabitants are usually adopted by their successors, though speaking a different language; but the generic term frequently undergoes a phonetic corruption, as in the Lowlands, where *aber* has in many cases become *ar*, as in Arbroath, Arbuthnot; *ballin* has become *ban*, as in Bandoch; *pettin* has become *pen*, as in Pendriech; *pol* has become *pow*, and *traver* has become *tar* and *tra*. On the other hand, where the districts have been occupied by different branches of the same race speaking different dialects, the generic terms exhibit the dialectic differences when the sounds of the word are such as to require the dialectic change: thus *pen* and *kin*, a head; *gwyn* and *fionn*, white. The comparison of the generic terms which pervade the topography of a country affords a very important means of indicating the race of its early inhabitants, and discriminating between the different branches of the race to which the respective portions of it belong.

Between the Celtic and Teutonic races the generic terms afford this great leading distinction, that in Celtic names they are invariably found at the beginning of the word; in Teutonic names at the end of the word: thus Glenesk in Celtic is Eskdale in Teutonic, Dunedin is Edinburgh, Achindarroch is Oakfield, and so forth. In the one the generic term is at the beginning of the word, in the other at the end.

It was early observed that there existed in the Celtic

generic terms a difference which seemed to indicate dialectic distinction. Even in the old statistical account the minister of the parish of Kirkaldy remarked :

“To the Gaelic language a great proportion of the names of places in the neighbourhood, and, indeed, through the whole of Fife may unquestionably be traced. All names of places beginning with Bal, Col or Cul, Dal, Drum, Dun, Inch, Inver, Auchter, Kil, Kin, Glen, Mon, and Strath, are of Gaelic origin. Those beginning with Aber and Pit are supposed to be Pictish names, and do not occur beyond the territory which the Picts are thought to have inhabited.”

Chalmers states it still more broadly and minutely. He says :

“Of those words which form the chief compounds in many of the Celtic names of places in the Lowlands, some are exclusively British, as Aber, Llan, Caer, Pen, Cors, and others ; some are common to both British and Irish, as Carn, Craig, Crom, Bre, Dal, Eaglis, Glas, Inis, Rinn, Ros, Strath, Tor, Tom, Glen ; and many more are significant only in the Scoto-Irish or Gaelic, as Ach, Ald, Ard, Aird, Auchter, Bar, Blair, Ben, Bog, Clach, Corry, Cul, Dun, Drum, Fin, Glac, Inver, Kin, Kil, Knoc, Larg, Lurg, Lag, Logie, Lead, Lethir, Lon, Loch, Meal, Pit, Pol, Stron, Tullach, Tullie, and others.”

This attempt at classification is, however, exceedingly inaccurate. Two of the words in the first class, Llan and Caer, are common to both British and Irish ; and a large portion of the third class are significant in pure Irish as well as in the Scoto-Irish or Gaelic. No attempt is made to shew by the geographical distribution of these words in what part of the country the respective elements prevail.

In a recent work, however, of some pretension, by an eminent Gaelic scholar, this attempt is made ; and I refer to it to shew how very loosely popular ideas on this subject are taken up. He says “the Blackadder and Whiteadder contain distinctly the British *dwfr* or *dwr* (water).” The two names are Teutonic, and have obviously no Celtic form. “In East Lothian, *yester* is the old British word *ystrad* (a valley).” This is correct, but

it is on British ground. "Tranent and Traquair have the British *tre* (a town)." The old form is Travernent and Traverquair, and *traver* is unknown in Welsh topography. "On crossing the Forth, British names still appear, nowhere more clearly than in the name of the Ochill Hills, where the British *uchel* (high) cannot be mistaken." This is phonetic etymology; and, as we shall see, it has been mistaken. "In Fife we find several Abers, Pits, and Pittens, indicating the existence of a British population"; and again, "the Pits and Pittens of Forfarshire are numerous." Of the Abers we shall talk presently. But if the Pits and Pittens indicate a British population, how comes it that they are unknown in Wales, and are not to be found in Welsh topography?

"We have," says he, "Pens and Abers and Pits in abundance on through Kincardine and Aberdeenshire." Abers and Pits certainly; but no Pens, except in one solitary instance, which is doubtful.

I need not proceed. The statement goes on in the same strain, at equal variance with topographical and philological facts.

The most popular view of the subject, and that which has recently been most insisted on, is the line of demarcation between a Kymric and a Gaelic population, supposed to be indicated by the occurrence of the words *Aber* and *Inver*. This view has been urged with great force by Kemble in his *Anglo-Saxons*; but I may quote the recent work by Mr. Isaac Taylor on *Words and Places*, as containing a fair statement of the popular view of the subject:

"To establish the point that the Picts, or the nation, whatever was its name, that held central Scotland was Cymric, not Gaelic, we may refer to the distinction already mentioned between *ben* and *pen*. *Ben* is confined to the west and north; *pen* to the east and south. *Inver* and *Aber* are also useful test-words in discriminating between the two branches of the Celts. The difference between the two words is dialectic only; the etymology and the meaning are the same,—a confluence of waters, either of two rivers, or of a river with the sea. *Aber* occurs repeatedly in Brittany, and is found in about fifty Welsh

names, as **ABERDARE**, **ABERGAVENNY**, **ABERGELE**, **ABERYST-WITH**, and **BARMOUTH**, a corruption of **Abermau**. In England we find *Aberford* in Yorkshire, and *Berwick* in Northumberland and Sussex; and it has been thought that the name of the **HUMBER** is a corruption of the same root. *Inver*, the Erse and Gaelic form, is common in Ireland, where *Aber* is unknown. Thus we find places called **INVER** in Antrim, Donegal, and Mayo; and **INVERMORE** in Galway and in Mayo. In Scotland the *Invers* and *Abers* are distributed in a curious and instructive manner. If one draw a line across the map from a point a little south of Inverary to one a little north of Aberdeen, we shall find that (with very few exceptions) the *Invers* lie to the north of the line, and the *Abers* to the south of it. This line nearly coincides with the present southern limit of the Gaelic tongue, and probably also with the ancient division between the Picts and the Scots."—Pp. 258-9.

Nothing can be more inaccurate than this statement with regard to Ben and Pen. Ben is by no means confined to the west and north; and as examples of Pen, he refers, among others, to the Pentland Hills; Pentland being a Saxon word, and corrupted from Pictland, and to Pendreich in Perthshire, which is a corruption from Pettindreich.

So far from Inver being common in Ireland, it is very rare. The "Index Locorum" of the *Annals* of the four Masters shews only six instances. On the other hand, Aber is not unknown in Ireland. It certainly existed formerly, to some extent, in the north of Ireland, and Dr. Reeves produces four instances near Ballyshannon.

The statement with regard to the distribution of Aber and Inver in Scotland here is, that there is a line of demarcation which separates the two words; that, with few exceptions, there is nothing but Invers on one side of this line, nothing but Abers on the other; and that this line extends from a point a little south of Inverary to a point a little north of Aberdeen. This is the mode in which the distribution of these two words is usually represented; but nothing can be more perfectly at variance with the real state of the case. South of this line there are as many Invers as Abers. In Perthshire, south of the Highland line, there are nine Abers and

eight Invers; in Fifeshire, four Abers and three Invers; in Forfarshire, eight Abers and eight Invers; in Aberdeenshire, thirteen Abers and twenty-six Invers. Again, on the north side of this supposed line of demarcation, where it is said that Invers alone should be found, there are twelve Abers extending across to the west coast till they terminate with Abercrossan, now Applecross, in Ross-shire. In Argyllshire alone there are no Abers. The true picture of the distribution of these two words is,—in Argyllshire, Invers alone; in Inverness and Ross-shires, Invers and Abers in the proportion of three to one and two to one; and on the south side of the supposed line, Abers and Invers in about equal proportions. Again he says, quoting Chalmers, “the process of change is shown by an old charter in which King David grants to the monks of May ‘Inverin qui fuit Aberin.’ So Abernethy became Invernethy, although the old name is now restored.” In order to produce the antithesis of Inverin and Aberin one letter in this charter has been altered. The charter is a grant of “Petneweme et Inverin quæ fuit Avernin”; and I have the authority of the first charter antiquary in Scotland for saying that this construction is impossible. “*Quæ fuit*” does not here mean “which was,” but “which belonged to”; and Avernin was the name of the previous proprietor of the lands. Abernethy and Invernethy are not the same place, and the former never lost its name. Invernethy is at the junction of the Nethy with the Earn, and Abernethy is a mile further up the river.

When we examine these Abers and Invers more closely, we find that in some parts of the country they appear to alternate, as in Fife, Inverkeithing, Aberdour, Inverynie, Abercrombie, Inverlevin, and so forth; and secondly, that some of the Invers and Abers have the same specific terms attached to them as Abernethy and Invernethy, Aberuchill and Inveruchill, Abercrumbyn and Invercrumbyn, Abergeldie and Invergeldy; and thirdly, that the Invers are always at the mouth of the river, close to its junction with another river or with the

sea ; and the Abers usually a little distance up the river, where there is a ford : thus Invernethy is at the mouth of the Nethy ; Abernethy a mile or two above. These and other facts lead to the conclusion that they are part of the same nomenclature, and belong to the same period and to the same people.

When we look to the south of the Forth, however, we find this remarkable circumstance, that in Ayrshire, Renfrewshire, and Lanarkshire, which formed the possessions of the Strathclyde Britons, and was occupied by a British people till as late a period as the more northern districts were occupied by the Picts, there are no Abers at all. What we have, therefore, are the Scots of Argyll with nothing but Invers, the Picts with Abers and Invers together, and the Strathclyde Britons with no Abers.

As a mark of discrimination between races, this criterion plainly breaks down, and the words themselves contain no sounds which form the different phonetic laws of the languages, and afford no indication of a dialectic difference. The truth is, that there were three words expressive of the junction of one stream with another, and all formed from an old Celtic word, *ber*, signifying "water". These were Aber, Inver, and Conber ; pronounced in Welsh *cummer*, in Gaelic *cumber*. These three words were originally common to both branches of the Celtic, as derivatives from one common word. In old Welsh poems we find not only Aber as a living word in Welsh, but Ynver likewise ;¹ and Dr. Reeves notices an Irish document in which Applecross or Appurcrossan is called Conber Crossan. Ynver, however, became obsolete in Welsh, just as Cummer or Cumber and Aber became obsolete in Irish ; but we have no reason to know that it did so in Pictish. In the Pictish dialects, therefore, the Abers and Invers were deposited when both were living words in the language. When the Scots settled in Argyll, Aber had become obsolete in their language, and Inver was alone

¹ *Ynver* occurs twice in the *Book of Taliessin*.

deposited; and in Strathclyde both words seem to have gone into desuetude.

In the same manner Dwfr, or Dwr, is quoted as a word for "water," peculiar to the Welsh form of Celtic, and an invariable mark of the presence of a British people; but the old form of this word in Scotland was Doboir, as appears from the *Book of Deir*, where Aberdour is written Abherdoboir; and in Cormac's glossary of the old Irish, Doboir is given as an old Irish word for "water". In another old Irish glossary we have this couplet:

" Bior and An and Dobar,
Three names of the water of the world."

These words, therefore, form no criterion of difference of race; and to judge by them is to fall into the mistake of the phonetic etymologists, viz., to apply to old names, as the key, the present spoken language, which does not contain words which yet existed in it in its older form.

In order to make generic terms a test of dialect, they must be words which contain sounds affected differently by the different phonetic laws of such dialects, such as Pen, Gwastad, Gwern, and Gwydd, which all enter copiously into Welsh topography; and the equidialects of which in the Gaelic dialects are Ken, Fearn, and Fiodh, Gwastad having no equivalent. Such generic terms afford a test by which we can at once determine whether the Celtic topography of a country partakes most of the Kymric or the Gaelic character.

The earliest collection of names in North Britain is to be found in Ptolemy's geography, in the second century; but we know too little of the origin of his names, whether they were native terms, or names applied by the invaders, to obtain from them any certain result. After Ptolemy, the largest collection of names in Great Britain is in the work of the anonymous geographer of Ravenna,—a work of the seventh century. The exact localities are not given; but the names are grouped according to the part of Britain to which they belong.

Those which commence the topography of Scotland are placed under this title,—“*Iterum sunt civitates in ipsa Britannia quæ recto tramite de una parte in alia id est de oceano in oceano existunt ac dividunt in tertia portione ipsam Britanniam.*” They commence with the stations on the Roman wall between the Tyne and the Solway, and then proceed northwards. Among those we find two names together, Tadoriton and Maporiton; and as Tad and Map are Kymric forms for “father” and “son,” we have no doubt that here we are on the traces of a Kymric population. The next group is arranged under this head, “*Iterum sunt civitates in ipsa Britannia recto tramite una alteri conexæ ubi et ipsa Britannia plus angustissima de oceano in oceano esse dinoscitur.*”

This part of Britain which is “plus angustissima,” is the isthmus between the Forth and the Clyde; and in proceeding with the names northwards, we come to one called Cindocellum. The “Ocelli Montes” were the Ochills; and here the Gaelic form of “kin” is equally unmistakable.

In the twelfth century, the chartularies have preserved some charters which contain the names of places, accompanied by an interpretation of the meaning of them. One bears upon the topography of Moray. It is a charter by Alexander II to the monks of Kinloss, of the lands Burgyn (now Burgy), and has attached to it an old interpretation. “*Rune Pictorum*” is glossed the “Pechts fields”; and *raoin* is Gaelic for “field.” “*Tuberna crumkel ane well with ane thrawen mouth.*” *Tobar* is “well” in Gaelic; *crom*, “crooked”; and *beul*, for which *kel* is probably written by mistake, is “mouth.” *Tuberna-fein*, of the “grett or kempis men, called ffeinis ane well.”

In a perambulation of the marches of Monymusk by Malcolm IV, we have several such interpretations. *Cori-tobrich* is glossed *vallis fontis*. *Corre* is Gaelic for “valley”; and *tobar*, “well.”

“*Scleuemingorne, mora caprarum.*” *Sliabh*, Gaelic for “moor”; and *gabhar*, “goat.”

“Aldeclothi rivulus petrosus.” *Ault*, Gaelic for a “stream”; *clachach*, stony. “Breacachach campus distinctis coloribus.” *Breacach*, striped; *ach*, field.

In a perambulation of the marches of Kingoldrum in 1256, we have names which are also glossed in a subsequent charter. Invercrumbyn is said to be the “concurus duorum amnium, Melgour et Crumbyn.” “Monybrek murras of the quhilk runs ane strype.” *Monadh*, a moss; *breac*, striped. Pool of Monboy,—yellow pool. *Buidh*, yellow; *athyncroich*, gallowburn, from *ald* burn; *croich*, gallows.

Thus on three points in the north-eastern Lowlands, in Morayshire, in Aberdeenshire, and in Forfarshire, we find, as early as the thirteenth century, the local names interpreted in Gaelic. The names themselves are, too, in the Scotch Gaelic, not in the Irish form; and in most cases we find the dental substituted for the guttural, as *clothi* for *clachada*. When we apply to the present topography the testing words, *pen*, *gwynn*, and *gwydd*, the Gaelic equivalents of which are *kin*, *feam*, and *fordh*, we find that, with one exception, *pen*, though frequent south of the Forth, where there was a British population, does not occur north of the Forth, while it is full of *kins*; and *gwern* and *gwydd* occur only in their Gaelic equivalents.

Such, then, being the aspect in which the question really presents itself, it becomes important, with a view to ethnological results, to ascertain more closely the geographical distribution of the generic terms over Scotland; and in order to shew this, I have prepared a table of such distribution. The generic terms are taken from the index to the *Record of Retours*; and as this *Record* relates to properties, not to mere natural objects, the generic terms they contain are, to a great extent, confined to names of places connected with their possession by man, and more readily affected by changes in the population.

For the purpose of comparison I have framed a list of generic terms contained in Irish topography, from the

index to the *Annals* of the four Masters ; and of those in Welsh topography, from a list in the *Cambrian Register*. I have divided Scotland into thirteen districts, so as to shew the local character of the topography of each part of Scotland ; and opposite each generic term in Scotch topography is marked—1st, if it occurs in Ireland, and how often ; 2nd, if it occurs in Wales ; and 3rd, I have marked the number of times it occurs in each district of Scotland, from the index of *Retours*.

On examining this table it will be seen that there are five terms peculiar to the districts occupied by the Picts. These are, Auchter, Pit, Pitten, For, and Fin. Now none of these five terms are to be found in Welsh topography at all, and For and Fin are obviously Gaelic forms. It is necessary, however, in examining these terms, which may be called Pictish, to ascertain their old forms. Auchter appears to be the Gaelic Uchter (upper), and as such we have it in Ireland, and in the same form, as in Scotland, Ochtertire ; in Ireland, Uachtertire. It does not occur in Wales. The old form of Pit and Pitten, as appears from the *Book of Deer*, is Pette ; and it seems to mean a portion of land, as it is conjoined with proper names, as Pette mic Garnait, Pette Malduib ; but it also appears connected with Gaelic specific terms, as Pette an Mulenn (the pette of the mill) ; and in a charter in the chartulary of St. Andrew's, of the church of Migvy, the "terra ecclesiæ" is said to be "vocatus Pettentaggart," *an tagart* being the Gaelic form of the expression, "of the priest."

The old form of For and Fin are Fothuir and Fothern ; the old form of Forteviot is Fothuirtabaicht ; and of Finhaven is Fothernevin. The first of these words, however, discloses a very remarkable dialectic difference. Fothuir becomes For, as Fothuirtabaicht is Forteviot, and Fothuirduin is Fordun ; but Fothuir likewise passes into Fetter, as Fothuiressach becomes Fettereso ; and these two forms are found side by side, Fordun and Fetteresso being adjacent parishes. The form of For extends from the Forth to the Moray Firth ; that of Fetter from the Esk,

Scotland.													
Loch	100	...	...	...	...	...	...	...	...	...	...	...	...
Locher	...	...	...	...	...	...	...	...	...	...	...	...	...
Led	...	...	...	...	...	...	...	...	...	...	...	...	...
Mon	14	...	...	...	...	...	...	...	...	...	...	...	...
Mul	15	...	...	...	...	...	...	...	...	...	...	...	...
Pen	...	...	...	...	...	...	...	...	...	...	...	...	...
Penny	...	...	...	...	...	...	...	...	...	...	...	...	...
Pet	...	...	...	...	...	...	...	...	...	...	...	...	...
Pit	...	...	...	...	...	...	...	...	...	...	...	...	...
Pitten	...	...	...	...	...	...	...	...	...	...	...	...	...
Pol	...	...	...	...	...	...	...	...	...	...	...	...	...
Port	22	...	...	...	...	...	...	...	...	...	...	...	...
Ra	63	...	...	...	...	...	...	...	...	...	...	...	...
Strath	...	...	...	...	...	...	...	...	...	...	...	...	...
Stron	...	...	...	...	...	...	...	...	...	...	...	...	...
Stuck	...	...	...	...	...	...	...	...	...	...	...	...	...
Tar	...	...	...	...	...	...	...	...	...	...	...	...	...
Tra	...	...	...	...	...	...	...	...	...	...	...	...	...
Tom	...	...	...	...	...	...	...	...	...	...	...	...	...
Tor	...	...	...	...	...	...	...	...	...	...	...	...	...
Tullie	...	...	...	...	...	...	...	...	...	...	...	...	...
Tulli	...	...	...	...	...	...	...	...	...	...	...	...	...
Tulloch	17	...	...	...	...	...	...	...	...	...	...	...	...

which separates Forfar and Kincardine, to the Moray Firth; and the original term, Fothuir, thus passes into the soft form, For, and is also hardened into Fetter.

An examination of some other generic terms will disclose a perfectly analogous process of change. The name for a "river" is *amhuin*. The word is the same as the Latin *amnis*. The old Gaelic form is *amuin*; and the *m* by aspiration becomes *mh*, whence *amhuin*. In the oldest form of the language the consonants are not aspirated. But we have the two forms, both the old, unaspirated form, and the more recent aspirated form, in one topography, lying side by side in the two parallel rivers which bound Linlithgowshire, the Amond and the Avon. There is also the Amond in Perthshire. We know from the *Pictish Chronicle* that the old name was Aman; and the Avon, with its aspirated *m*, is mentioned in the *Saxon Chronicle*. It is a further proof that Inver is as old as Aber in the eastern districts, that we find Aman in its old form conjoined with Inver in the *Pictish Chronicle*, in the name Inveraman.

In Dumbartonshire we find the names Lomond and Leven together. We have Loch Lomond and Ben Lomond, with the river Leven flowing out of the Loch through Strathleven; but we have the same names in connexion in Fifeshire, where we have Loch Leven with the two Lomonds on the side of it, and the river Leven flowing from it through Strathleven. This recurrence of the same words in connexion would be unaccountable were it not an example of the same thing. Leven comes from the Gaelic Leamhan, signifying an "elm tree"; but the old form is Leoman, of which Lomond is a corruption; and the *m* becomes aspirated in a later stage of the language, and forms Leamhan,—pronounced Leven. Here the old form adheres to the mountain, while the river adopts the more modern.

A curious illustration of two different terms lying side by side, which are derived from the same word, undergoing different changes, will be found in Forfarshire, where the term *llan*, for a church, appears, as in Lan-

trethin. It is a phonetic law between Latin and Celtic, that words beginning in the former with *pl*, are in the latter double *ll*. The word *planum* in Latin, signifying any cultivated spot, in contradistinction from any desert spot, and which according to Ducange came to signify *cimiterium*, becomes in Celtic *llan*, the old meaning of which was a fertile spot as well as a church. In the inquisition in the reign of David I, into the possessions of the see of Glasgow, we find the word in its oldest form in the name Planmichael, now Carmichael; and as we find Ballin corrupted into Ban, as Ballindoch becomes Bandoch, so Plan becomes corrupted into Pan, and we find it in this form in Forfarshire, in Panmure and Panbride. In the Lothians and the Merse this word has become Long, as in Longnewton, Longniddrie. The Celtic topography of Scotland thus resembles a palimpsest, in which an older form is found behind the more modern writing.

I shall not lengthen this paper by going through other examples. The existence of the phenomenon is sufficiently indicated by those I have brought forward, and I shall conclude by stating shortly the results of my investigation.

1st.—In order to draw a correct inference from the names of places, as to the ethnological character of the people who imposed them, it is necessary to obtain the old form of the name before it became corrupted, and to analyse it according to the philological laws of the language to which it belongs.

2nd.—A comparison of the generic terms affords the best test for discriminating between the different dialects to which they belong; and for this comparison it is necessary to have a correct table of their geographical distribution.

3rd.—Difference between the generic terms in different parts of the country may arise from their belonging to a different stage of the same language, or from a capricious selection of different synonyms by different tribes.

4th.—In order to afford a test for discriminating

between dialects, the generic terms must contain within them those sounds which are differently affected by the phonetic laws of each dialect.

5th.—Applying this test, the generic terms do not shew the existence of a Kymric language north of the Forth.

6th.—We find in the topography of the north-east of Scotland traces of an older and of a more recent form of Gaelic: the one preferring labials and dentals, and the other gutturals; the one hardening the consonants into tenues, the other softening them by aspiration: the one having Abers and Invers, and the other having Invers alone: the one a low Gaelic dialect, the other a high Gaelic dialect: the one, I conceive, the language of the Picts, the other that of the Scots.

WILLIAM F. SKENE.

SOME ACCOUNT OF THE PARISH OF LLANCARVAN, GLAMORGANSHIRE.

(Continued from p. 276.)

HISTORY.

LLANCARVAN holds an honourable place in the history of the principality; and, while equal to Llantwit in sanctity, is its superior in the annals of Welsh literature. The monastery and college of Lllancarvan date at least from the sixth century. Its celebrated abbot, St. Cadoc, has obtained, and seems to have deserved, a very high rank in the Welsh hagiology, and Caradoc of Lllancarvan is the author of the well-known *Brut-y-Tywysogion* or "Chronicle of the Princes", the basis of the most authentic history of Wales. There is, moreover, great reason to believe that Walter de Mapes, the jovial and literary Archdeacon of Oxford in the reign of Henry II, was an inhabitant of the parish, and gave to the

hamlet of Trev-Walter or Walterston the designation which it has since borne.

The monastery, which, like many other early establishments, was at once a place of devotion or "Chorea Sanctorum", and a school of sound learning for the young, is generally attributed to St. German, who is said to have founded it to counteract the prevailing pelagianism of the district, strong in the name and heresy of Morgan. In evidence of this the Carvan book has been held to preserve the name of Garvan, Garman, or German, and certainly the name, though found in Gwent, is peculiar, and not common among those of Celtic streams. It is upon this attribution to St. German that Llancarvan claims to be a foundation of the fifth century, the earliest monastery in Britain, and to have preceded its most ancient see. Some, however, have denied the claims of St. German and the etymology of the brook, and attribute the foundation to Dubricius, a saint and prelate of the latter part of the sixth century, while others again regard as the founder, Cadoc, a contemporary of Dubricius, and if not the founder, the successor of that prelate in the abbacy of Llancarvan.

Cadoc or Cadmail, better known to Welshmen as Cattwg, was the eldest son of Gwynlliw Filwr, Lord of Glamorgan, son of Glywys, a prince of Dyfed, son of Tegid, son of Cadell-Dyrnllwg. His mother was Gwladis, a daughter of Brychan Brycheiniog, who was wooed and won by Gwynlliw after a rough and warlike fashion, and with a degree of energy not wanting in the character of their son. Gwynlliw, Glywys, and Brychan, are reputed to have left their names to the three tracts of Gwentloog, Glywysyg or Glamorgan, and Brecknock, in that popular system which derives the names of places from persons instead of from their physical circumstances or peculiarities.

Gwynlliw, himself a saint, but more wealthy than saint beseems, was Lord of the lands from Ffynnon-Hên, supposed to be on the Usk, to the Rhymny, and from the Golych west to Dawon or Aberthaw river,

and from Pentyrch southwards to Nant-Carvan and Gwy-Rymi, thought to be the Sully brook. Much of this territory seems to have descended to St. Cadoc, nine of whose ten uncles were also wealthy, three of them having the districts of Penycher east of the Tawe, Gornynydd or Gronedd now Groneath, and Margam.

Cadoc, whom Tanner regards as having founded Lllancarvan about A.D. 500, is said to have been baptised by the Irish Tathan, whose name is preserved in an adjacent village, and to have been educated by him in the school of Caerwent, at that time, without doubt, a considerable place. The valley of the Carvan seems, however, always to have been regarded as his home, and he is even said to have named the stream Nant Carvan or the Brook of Stags, because while engaged upon the monastery two stags assisted him in dragging a beam.

The actual seat of the monastery has always been supposed to be Llanveithen, called also Bangor Garmon and Bangor Cattwg, a tradition said to be strengthened by its extraparochial character which, however, it most probably derived from its later connexion with Margam, and by its ancient cemetery and the chapel of St. Meuthin, all vestiges which have, however, long since disappeared.

The monastery became famous, and Cattwg is said to have founded there three cells, and two in the Vale of Nedd, and to have counted his monks and scholars by hundreds if not by thousands.

The legends of St. Cadoc are disfigured with many most improbable fables, which, however, prove his after popularity. Of his death no account remains. He was of kin to St. Iltyd, the founder of Llantwit. He is said to have resigned his abbacy or headship of Lllancarvan, but his fame survives in the churches of Cadoxton by Neath, and Cadoxton by Barry, named after him, and in those of Lllancarvan, Gelligaer, Pendoylon, Pentyrch, Llanmaes, and Port-Eynon, of which he is the patron. His name is not without honour in Brecknock and Monmouth, though there, as in Caermarthen, it has

been confounded with one if not two other saints of the same name, but of date a century earlier.

Among his countrymen Cadoc is also known as "Cattwg Ddoeth" or "The Wise", this reputation being founded upon certain sayings or aphorisms duly recorded in the Myvyrian Archæology. The triads enumerate him as one of Arthur's three upright knights, wise counsellors, and just judges.

The annals of Llancarvan, or rather notices concerning it, are recorded in the *Liber Landavensis*.

A.D. 560 or 597, the Abbot "Carbani vallis" was present at an ecclesiastical council, at which the pains of excommunication were denounced by the Bishop of Llandaff upon King Meuric for the death of Cynvelin.

Towards the end of the seventh century Llancarvan witnessed a very solemn event, the particulars of which are related at length in the same record.

It appears that Morgan Regulus of Glamorgan and Frioc his uncle, in the church of Llantwit and upon the relics upon its altar, in the presence of Bishop Oudoceus, a warm patron of Llancarvan, and of the three abbots of St. Cadoc or Carvan, Iltyd or Llantwyt, and Docunni, with their congregations, swore peace toward each other, with the stipulation that if one should, nevertheless, kill the other, he should not seek redemption by laud or money, but should resign his kingdom and pass his life in pilgrimage.

The case provided for actually occurred. Morgan killed his uncle, and then came to Oudoceus at Llandaff for pardon.

The case was difficult, for Morgan was essential to the peace of his district. Oudoceus, therefore, summoned his clergy from the Towy to the Wye to a synod at Llancarvan. There, within the limits of the holy house, the penitent king, accompanied by the elders of Glamorgan, met the bishop and his clergy, to receive judgment and make satisfaction for his crime.

The synod, having regard to the need of the kingdom, decided to dispense with the resignation and pilgrim

life, and to allow their monarch by fasting, prayer, and giving of alms, to atone for his perjury and murder.

The ceremonial appears to have been impressive, and must long have been remembered in that quiet valley. Morgan, with the assent of the elders of his kingdom, placed his hand upon the four gospels and the relics of the saints, within the hand of Oudoceus. In this solemn position, and with a stricken conscience, the king vowed before God to amend his life, to clear himself of the past by fasting prayer and almsgiving, never again to do the like, and to dispense justice tempered with mercy to all. The terms of a penance, suited to his crime, rank, riches, and power, were next declared and, finally, he was again admitted to the Holy Communion.

The king, thus reconciled to the church, declared his offering.

He gave to the church of Llandaff, as represented by God, St. Dubricius, St. Teilo, and Oudoceus, the three congregations of Cadoc, Illtyd, and Docunni, free from all regal service, with all their dignity, and the privilege of St. Dubricius and St. Teilo, in perpetual consecration to the church of Llandaff, and the vessel of honey and the pot of iron, which was his due from the church of St. Illtyd, he gave up for ever.

Further, in the presence of the bishop and the three congregations, he vowed to God and to Oudoceus never to exercise government over the congregations, or their possessions, never to violate their sanctuaries, nor by violence nor by evil desire knowingly to diminish their lands. And thus, with a curse upon him who should violate the oath, and a blessing on him who should observe it in peace, the ceremony ended, witness having been duly recorded by the clergy and laity there present.

It may fairly be supposed that King Morgan rode up the Carvan on that day with a lighter heart than he had ridden down, and having regard to the violence of the man and the superstition of the age, it would probably have been difficult to have devised a ceremonial better suited to the occasion, or more likely to secure peace to the community. (*Lib. Land.*, p. 396.)

The succession of abbots of Llancarvan, though not altogether unchallenged, has been far better preserved than that of their successors, the vicars. The names on record are in the *Liber Landavensis*. Supposing Dubrius and Cadoc to be the first and second, they are :

Cyngen, abbot of Cadmael	}	Oudoceus, bishop.
Jacob, abbot of St. Cadoc, or of the altar of St. Cadoc		
Sulien, abbot of Nantcarvan		
Cyngen, abbot of Carvan Valley		
Sulien " " "		
Cyngen " " "	}	Berthgwyn, bishop.
Dagan " " "		
Sulien " " "		
Danog " " "		
Gnouan " " "		
Sulien " " "		
Dagan " " "		
Elisael " " "	Trychan and Cerenhir, bishops.	

The above names almost always occur in conjunction with the abbots of St. Iltyd and Docunni, next after the bishops, and above the other ecclesiastics of the diocese. The records, of the date of Bishop Herwald (1056-1104), make mention of the following :

Sedd, presbyter of St. Cadoc	.	.	Joseph, bishop
Joseph, reader of Cadoc	.	.	Herwald, bishop
Aidan, priest of Cadoc	.	.	" "
Lyfric, son of Bishop Herwald, archdeacon and master of St. Cadoc at Llancarvan	.	.	" "
Aidan, priest of St. Cadoc	.	.	" "
Gwrgi, as above	.	.	" "
Lyfric, as above	.	.	" "
Aidan, as above	.	.	" "
Joseph, doctor of Cadoc	.	.	" "
Gwrgi, as above	.	.	" "

The same records mention that "Merchiawn, son of Rhydderch and Angharad," gave to Bishop Gwgan (latter part of the tenth century), "by hereditary right abbot of the dignity of the church of St. Cadoc at Llancarvan, the two brothers Gustin and Ebba, with their

paternal inheritance, and a capture of fishes, and with all their liberty," etc. (Ibid., p. 506.)

According to the Iolo MSS. (p. 364), Einydd ap Morgan Mwynfawr, king of Glamorgan, was a contributor to the church of St. Cadoc at Lllancarvan.

The reputed wealth, equalling at one time the sanctity of Lllancarvan, was not without its inconveniencies. Anno 987, the Danish rovers, in their way from the west along the South Welsh coast, devastated this monastery, with those of Llantwit, Cyngar, and Llandaff. (*Brut y Tys.*, p. 38.) On the other hand, the choir of Lllanveithen gave shelter to Idwal ap Meyric, a pupil of Hywel ap Morgan Mawr, and a successful leader against the Danes. The choir, however, seems to have suffered from all parties; and was broken into not only by Danes and Saxons, but by Einon and Meredith, the sons of Owain, native Welshmen, who should have had more regard for the holy places of their sires.

Very little is known of the condition of the Welsh church, and especially of the Welsh monasteries and colleges, under the early Norman rule. Some, possibly, were secularised; but usually they seem to have retained somewhat of their religious character, and to have been attached to some English or Anglo-Welsh foundation. But though this was the case with Lllancarvan, which became subordinate to the abbeys of Gloucester, Tewksbury, and Margam, its ancient glories were not readily to be eclipsed, and under the expiring influences of the ancient monastery arose an author such as those later and far wealthier foundations have never been able to boast.

There was a certain Llevoed "Wynebglawr", or "with the flat face," who was domestic bard to Griffith ap Morgan ap Iestyn, whose possessions lay in South Wales. Llevoed was born at Brecon about 1050, and was father of CARADOC, who took service in the same family. Iestyn is generally reputed to have married early, to have begotten an extraordinary number of children, and to have lived to a very great age. Hence it is possible that

Caradoc, the son of the servant of Iestyn's grandson, may yet, as recorded, have served under that prince before the conquest of Glamorgan. He is said, having commenced life under Iestyn, to have fought against him under Griffith ap Rhys; and finally, having turned against that prince also, to have entered upon a monastic career in the service of St. Teilo at Llandaff, and as priest of the desolate church of St. Kenydd. At this period of his life it probably was that he resided at Lllancarvan, and acquired the designation by which he has since been known. Other accounts make Lllancarvan his birth-place. At Lllancarvan he probably became acquainted with Walter de Mapes, whose connexion with that place was intimate, as well as with Geoffrey of Monmouth, the translator into Latin of the *British History*, said to have been brought over from Armorica by Walter. Wishing to render the *History* more complete, Geoffrey is said to have applied to William of Malmesbury and Henry of Huntingdon to write the account of the English kings, and to Caradoc of Lllancarvan for those of Wales. This Caradoc unquestionably executed in the well known *Brut-y-Twsogion*, or "Chronicle of the Princes," bringing their history down to his own death, reputed to have taken place in 1156; since which the volume has been translated, edited, and continued by Price, Humphrey, Lloyd, Dr. David Powell (1684), and Wynne (1697-1704), and still remains the standard history of the Principality.

Such information as has been collected relating to the secular history of Lllancarvan will find an appropriate place under the descent of its constituent manors; its ecclesiastical history is chiefly connected with the monastery of St. Peter at Gloucester, the history and cartulary of which have been ably edited, and are now in course of publication, by Mr. W. H. Hart, under the auspices of the Master of the Rolls.

It seems probable that, upon the Norman conquest of Glamorgan, the old Welsh foundation was at once annexed to Gloucester, for it is recorded in the cartulary

(*Hist. et Cart. Monas. Glouc.*, i, 93) that "Robert Fitz Hamon gave to God and to the church of St. Peter at Gloucester the church of St. Cadoc at Lllancarvan, and Penhon [being] fifteen hides of land, in the time of Abbot Serlo, King William confirming the gift." Fitz Hamon entered Glamorgan in 1091, and died in March 1107; and Serlo was abbot of St. Peter's from 1072 to his death, 3rd March, 1104; so that the donation must have been granted between 1091 and 1104, or perhaps 1102, in which year the *Annals of Tewkesbury* place the death of Abbot Serlo. In 1106, Henry I, holding the honour of Gloucester during the minority of the daughter of Fitz Hamon, granted by charter to Tewkesbury Abbey the tithes of the land held by the abbot of Gloucester in Lllancarvan; which grant was long afterwards confirmed by an *Inspecimus* of Edward I, and again in the 10 Henry IV. (*New Monasticon*, ii, 66.) The church of St. Cadoc is also mentioned in the Bull of Calixtus, addressed to Urban, bishop of Llandaff, in 1119; and of Honorius II, addressed to the same bishop, in 1128.

A charter of King Stephen in 1136, reciting and confirming certain grants to Gloucester Abbey, declares "also the church of St. Cadoc of Lllancarvan, with the land which is called Treigo (Tregoff), the gift of Robert Fitz Hamon." (*N. Mon., in loco.*)

Robert, son of Henry I, and earl of Gloucester from before 1119 to his death in 1147, gave or confirmed "Treygof to the church of Gloucester." The same Robert gave to the monks of St. Peter, Gloucester, Treygoff, and Penhon, with other its appurtenances. (*Hist. et Cart. Monast. Glouc.*, i, 115.) The same grant is recorded more fully in the abbey cartulary,—“Robert, the king's son, Consul of Gloucester, to Wthred, bishop of Llandaff, and Robert Norris, vice-comes of Glamorgan, and to all his barons and friends and faithful ones, French, English, and Welsh, health: Know that I, for my soul's health, and that of the Countess Mabel, and of my predecessors and successors, have given and granted, and by this present charter confirmed, in pure and perpe-

tual alms, to the church of St. Peter at Gloucester, the abbot and monks of the same, the vill of Treigoff with the land of Pennune, and all other their appurtenances; and in like manner the church of Llancarvan, with all lands and tithes to it belonging, so fully and freely as to reserve for myself or my heirs nothing save only the offering of prayers," etc. (ii, 10.)

Mabel Countess of Gloucester, and Earl William, her son (1147-1173), in a charter to William Fitz Stephen, her constable, and others, confirm their ancestor's gift of the vill of Treigof, and the church of Llancarvan, and the land of Pennun, to the monastery of St. Peter, Gloucester. (ii, 50.)

There is also recorded a convention between the abbot of Gloucester and Dom. Robert Harding (29 Sept. 1146), setting forth that Harding had received the manor of Treygof, with the land of Pennun, etc., and the church of Llancarvan, with houses, curtilages, and tithes, for five years, for eighty pounds in silver, with power to the abbot to resume at any time on a repayment *pro ratâ*. Witnessed by William Earl of Gloucester and the whole *comitatus* of Cardiff. (ii, 139.)

A letter from Henry Bishop of Winton and legate, to Uchtred Bishop of Llandaff (1139-1148), states that chapels had been newly built in Llancarvan, contrary to the will of Gilbert [Foliot], abbot of Gloucester, and commands the bishop not to allow service in them, nor to suffer others to be built without the abbot's permission. (ii, 14.)

About 1153, Bishop Nicholas ap Gwrgan of Llandaff, probably on entering upon his see, set himself to restore the churches which had fallen into neglect since Iestyn's time. He restored its original sanctuary to Llancarvan, etc., and the demolished churches were rebuilt. (*Liber Land.*) This order about the Llancarvan chapels is supported by a similar letter from Theobald, Archbishop of Canterbury (1138-1160). The new chapels are in no degree to trench upon the rights of the parish church, and to pay rigorously rent and tithe. (ii, 14.)

A letter from Bishop Nicholas (1153-1183) informs the faithful that Ralph archdeacon of Llandaff, has, in his presence, taken the church of St. Cadoc, at Lllancarvan, to be held under the abbot and convent of Gloucester at an annual rent of 60s., punctual payment, with strict power of reentering, and a covenant to render up the church key in case of non-payment. Ralph's oath to observe the stipulations is taken in the presence of the celebrated Gilbert [Foliot], Bishop of London, who repeats the terms and conditions in a general letter, also recorded in the cartulary. (ii, 11.)

The arrangement with archdeacon Ralph seems to have been accepted by his successor, for a letter (also general) from Bishop Nicholas states that Urban, archdeacon of Llandaff, has received from abbot Hamelin (1148-1175), of Gloucester, the keeping of the church of Lllancarvan with all its appurtenances, excepting the tithes of Traygof, for 60s. yearly; swearing to be faithful to the monastery, and punctually to pay the rent at Easter and Michaelmas (ii, 12). This lease or delegation was, however, resigned by the archdeacon, probably very soon afterwards; to which the bishop testifies by a letter (ii, 13); and then by another letter he informs J. Dean of Pennune, Walter de Mech', O. De Landr', and W. De St. Hillary, that William archdeacon of Llandaff has surrendered such right as he had (if he had any) in the church of Lllancarvan into the bishop's hands; and he directs them to go, on the Thursday following Easter, to that place, and on his part to give seisin to the messengers of the abbot and monks of Gloucester. The Cotton charter in the British Museum contains one from the same bishop (xi, 24), witnessed by "Magister Johannes et Radulfus de Lllancarban" and "Willielmus de Lllancarban, clericus." The same charter cites an earlier document in which the first two witnesses are described as "Radulfus Landavensis ecclesiæ et Magister Johannes, canonici." Also there is recorded the charter in which William Earl of Gloucester, for his soul's health, and that of Hawise his

countess, and Robert his son (*ob. s. p.*), etc., grants to God and the monks of Gloucester the manor of Treygof in Glamorgan, with the land of Pennun, and all other lands pertaining to the said manor; and the church of St. Cadoc of Llancarvan with its tithes, lands, and houses, and the gardens beyond the stream which divides the Cemetery from the said houses; and all, etc., in free alms (*Hist. et Cart. Glouc.*, ii, 140.) Also Abbot Gilbert (1139-1148) granted to Hugh and Robert his son, and Ralph son of Ralph, at Pennun and Llancarvan, all the land of their ancestor, Leoric the monk, with its meadows, etc., to be held by the same service under which Leoric and his ancestors held under their lords, the three swearing fidelity, etc. (ii, 138.)

Henry II, in a general confirmation of grants to St. Peter's, includes "the church of St. Cadoc of Llancarvan, with the land called Treygof, the gift of Robert Fitz Hamon" (i, 349). This is witnessed, among others, by William Earl of Gloucester, who died on St. Clement's night, Nov. 1173; and Richard Bishop of Winton, who became such 1 May, 1173; so that its date may be fixed at that year.

Among the witnesses to a confirmation charter by Henry Bishop of Llandaff, were two, "Magister Johannes et Radulfus de Llancarvan" and "Willielmus de Llancarvan, clericus."

Abbot Henry, either Blount or Foliot (about 1210-1242), gave to the brothers Cradok and John a lease of twelve acres, with a meadow and messuage, in Treygof, lying on the north of Pistellonde, at 2s. sterling annually. They were also to protect the abbey tenants in their way to and from cutting wood, and the cattle and pigs of the manor sent to the wood to feed, from the Welsh. They also did suit of court at Tregof; and they and all their heirs holding any part of the land, were to respond for heriots. The same cartulary contains a confirmation by Gilbert Earl of Gloucester and Herts (1226-1229), in which is enumerated "the manor of Traygof, in the county of Glamorgan, which they (the

monks) held, '*ab antiquo*', with its appurtenances and liberties". Lllancarvan itself is not mentioned (ii, 19).

There also is a deed by William Corbeth (or Corbet), knight, by which he waives, in favour of the abbot and convent of Gloucester, his right, and that of his heirs, to a messuage in Lllancarvan, receiving for this thirteen marks of silver (ii, 15). Sir William Corbet appears in the Spencer survey, 1320, as a land-owner in St. Nicholas and the neighbourhood.

Also John Abbot of Gloucester, confirms to Herewald, son of Habraham, and his heirs, three and a half acres of arable land, and half an acre of meadow with a garden, which he had from Emma de Cogan in the abbot's fee of Pennune (ii, 15). There are three abbots bearing the name of John, de Felda, de Gamages, and Thoky, who occur between about 1242 and 1329.

At the Reformation, much of the old ecclesiastical property in this part of Glamorgan was granted to the new cathedral establishment of Gloucester. Thus Henry VIII, 4 Sept., 33 H. viii, granted to the Dean and Chapter of the new college, "our manors of Tregoffe and Penon", which had belonged to the dissolved abbey. He also gave certain messuages in those manors, and the rectory and church of Lllancarvan late in the Abbey of Tewkesbury, with certain messuages attached. The Dean and Chapter of Gloucester became the recipients of the Glamorgan estates of the two abbeys, and for many centuries proved unprofitable and non-improving landlords.

THE MANORS.—LLANCARVAN.

Lllancarvan parish includes the manors of Lllancarvan proper, Carnllwyd, Lllancadle, Lllanveithen, Liege-Castle, Moulton, Penon, Treguff, and Walterston.

Lllancarvan manor appears to contain the hamlets of Lllancarvan and much of Lllanbethéry. It appears not improbable that Carnllwyd, which is in the hamlet of Lllancarvan, may originally have been a part of the

manor, since from the earliest recorded date it has paid to it an annual chief rent of 3s. 6d.

The Iolo MSS. (p. 410) give Gweirydd ap Seisyll Hên as the Lord of Lllancarvan and Penmark; but in truth nothing certain has been handed down as to the lords of these parishes or districts at the period preceding the Norman Conquest of the lordship. After that event the Umfrevilles and the St. Johns, lords of Penmark and Fonmon, and the two most powerful of the Norman residents in that district, seem to have held much of Lllancarvan parish, and the former family no doubt held the manor, one of the earliest civil records connected with which is a charter from the Raleigh title deeds, printed by Sir W. C. Trevelyan in Hodgson's *Northumberland* (Part II, vol. i, p. 10.)

This is a gift by Henry de Humfranville to Brifin, son of Urban, of twenty acres of land, held by Urban under Sir Henry, near the cross which stands on the road between Lllancarvan and Landili, between the two valleys, from the great road as far as the water of Carvan. Also one acre and a half of land, "*ad aumentum*", which lies between "Broad Fountain" and "Kilwent Ford", along the Carvan near "Seiveslad", to him and his heirs for 2s. per annum. The witnesses are Raymund de Sulie, Wm. de Reigni, Maurice de Cantilupe, Master Ralph Mailoc, Robert Samson, Thomas de Bodic, Adam Andelin, Roger son of Enegra, Henry de Bodic, Henry chief bailiff, etc. The seal is an hexapetalous flower for Humfranville, with the legend, SECRETUM HENRICI.

The position of this grant admits of identification. The cross is Payn's Cross, now Pencross, and Llandili must be Llancadle. Ralph Mailoc is evidently the Ralph Mailok who died 2 Cal. June 1231, having held in farm the church of Llanblethian under Tewkesbury Abbey, and whose son, nephew, or successor, Roger Mailok, in 1242, bullied the abbot out of an annuity. (*Ann. of Tewkesbury*, p. 124.)

William de Reigny, another of the witnesses, is one of a family who held under the honour of Gloucester,

and settled, probably early in the thirteenth century in the eastern part of the county. In the reign of Henry III they had the manors of Wrinston or Wrenchester in Wenvoe, Michaelston le Pit, and Lllancarvan, probably having acquired the latter from the Umfrevilles, with whom also they were connected by marriage through the family of Furneaux.

This family ended in Ela, heiress of Sir Milo de Reigny, who, before 16 Edward I, married Simon de Raleigh, of Nettlecombe, county Somerset. Their descendants held the manor for six generations. 6 April, 3 Henry V (1415), Simon de Raleigh conveyed to certain feoffees the manors of Mighelstowe, Wrencheston, and Lllancarvan, with the advowson of Mighelstowe. Joan de Raleigh, about 1450-60, married and conveyed the estates to Sir John de Whellesborough, a Cornish knight, and their son Thomas, recognised as right heir of Simon de Raleigh, died 1482, leaving Elizabeth Whellesborough, who married John Trevelyan, in her right of Nettlecombe and Wrinston, etc.

The Welsh property had been, on very unjust pretences, seized upon by the Duke of Suffolk, and in 1463 John Trevelyan points out to the duke, that his wife Elizabeth was the true owner of the manors of "Mighelstowe" and its advowson, of Lllancarvan, Lantewyte, and Wrygstone, which had always been in their blood.

Trevelyan forced his claim with boldness and persistency upon Edward IV and Henry VII, and at last he wrung out of John Duke of Suffolk a quit claim to the property, and himself got into actual as well as legal possession. Trevelyan died in 1493, and he or his family seem to have sold their Welsh estates, probably to the Herberts, Earls of Pembroke of the old blood, since a few years after the above transactions the manors are found to be the property of the Earl of Worcester, and 10 November, 2 Charles I, Lllancarvan, with others, and West Orchard, were the subject of a settlement on the marriage of Edward Lord Herbert with Lady Catherine Dormer.

Wrinston, Michaelston, and West Orchard, were forfeited to the Parliament on the attainder of the Marquis of Worcester, and were granted to Col. Horton's brigade for their services at St. Fagan's fight. The brigade sold them to Col. Philip Jones, who also took a conveyance of them, together with Llancarvan, from the Marquis, Lord Herbert his grandson, joining in the sale, and the latter manor is still the property of the Colonel's descendant, R. O. Jones, Esq., of Fonmon Castle, the present Lord also of Llancarvan.

HEOL-LAS OR GREENWAY, an old estate in Llancarvan Manor, so called from a bye-road on which it stands, occupies an exceedingly pretty position, north of the Cardiff and Cowbridge road, and near to Llantrithyd park. It is now a mere farm-house without any remains of antiquity about it. For some generations it was peopled by a branch of the Turberville family, and afterwards was possessed by their descendants in the female line.

The pedigree is exceedingly imperfect, but it begins with a certain—

I. DAVID Turberville, 3rd son of James Turberville of Sutton, by a daughter and coheir of Edward James of Llanedern, who was probably the father of—1, David; 2, — Turberville, ancestor of the Turbervilles of Wattral (perhaps Whitwell), whose descendants intermarried with the Llewelyns of Stockland and had Hendresgythan in 1770.

II. DAVID Turberville of Heol-las, married Wenllian, daughter of Thomas Edward of Barnwell or Brimwall in Llancarvan, and had—1, *Edward*, a lawyer, who settled in Virginia, married there, and had issue; 2, *William s.p.*; 3, *David s.p.*; 4, *Elizabeth s.p.*; 5, *Catherine*, married Jenkin Gibbon of Prisk, and had issue; 6, *Mary*; 7, *Frances*, married Thomas Jenkins of Duffryn-lloff, in Pendoylon, and had—(a) *Evan Jenkins*; (b) *Mary*; (c) *Catherine*.

III. MARY Turberville, who had Heol-las or Greenway. She married Jenkin Richard, of Heol-y-March, in Welsh St. Donats, and had—

IV. RICHARD ap Jenkin, of Greenway married Alice,

daughter of the Rev. — Basset of Bonvileston, Rector of Bonvileston, St. Nicholas, and Peterston-super-Ely. They had—

V. WILLIAM Jenkins, A.M., Rector of Cadoxton-juxta-Barry, and Merthyr-Dovan. He had—1, Mary; 2, *Elizabeth*; 3, *Ann*.

VI. MARY Jenkins, probably the only surviving daughter, and heiress of Greenway, which she appears to have sold to Jenkin Williams, perhaps a kinsman. She married—1, — Samuel; and 2, Rev. — Thomas of St. Hilary.

I. JENKIN Williams, the purchaser of Greenway, was father of—1, William; 2, Edmund.

II. WILLIAM Williams *alias* William Jenkins, which name he took to please a wealthy wife. They had a son who became “a man of some renown” in India, and died there.

II. 2. EDMUND Jenkins, who followed his brother's matrimonial lead; but the lady's name is not recorded. He (or his wife) is buried in Llantwit-wardre Church. They had—1, Thomas; 2, John; 3, Edward; 4, Edmund; 5, William; 6, Margaret.

III. THOMAS Jenkins, married a daughter of William Morgan of Treguff; but died *s.p.*

III. 2. JOHN Jenkins, married Elizabeth — of Penny-way. They had *Edward*, who died young.

III. 3. EDWARD Jenkins, married his cousin Mrs. Williams of Ffynnon-wen.

III. 4. EDMUND Williams, who adhered to the older paternal name, and married Wenllian Hugh of Trekinglith.

III. 5. WILLIAM Williams, married Mary, daughter of — Edwards of Trehill, who was harper to George III. He had twenty-three living children, but Greenway passed to—

III. 6. MARGARET Jenkins, who married Rees Williams of Trehiddin, and had—1, George; 2, *John* Jenkins, clerk, perpetual curate of Caerau; 3, *Edward*; 4, *Mary*, married William Morgan of Llanwonno, and had two children; 5, *Catherine*, married Lewis Davies

of St. Mellons ; 6, *Margaret*, married John Spencer of St. Mary Church, now (1865) living at Greenway. The above family seem to have been buried at Llantwitvare and Radyr.

The Court Rolls of Lllancarvan are preserved at Fonnemon. They date from a little before Colonel Jones's purchase, but do not contain any entries of interest. They are much mixed up with those of West Orchard in St. Tathan's, and occasionally with Llancadle. The three manors are thus mixed up in 1677, when the king and Sir John Jones were the lords. In 1617 the homagers demand a crownnet and stocks. In 1716 and 1717 the courts of Lllancarvan and West Orchard were held in the names of Mary Jones, widow; Sir Edward Stradling, Bart.; Sir Edmund Thomas, Bart.; and Oliver St. John, Esq., as trustees under Robert Jones's will. Edward Deere, also a trustee, probably an attorney, was seneschal.

In 1719 Oliver St. John and Richard Jenkins, Esquires, appear among the tenants, as in 1761 do St. John, Jenkins, and John Slugg, gent.

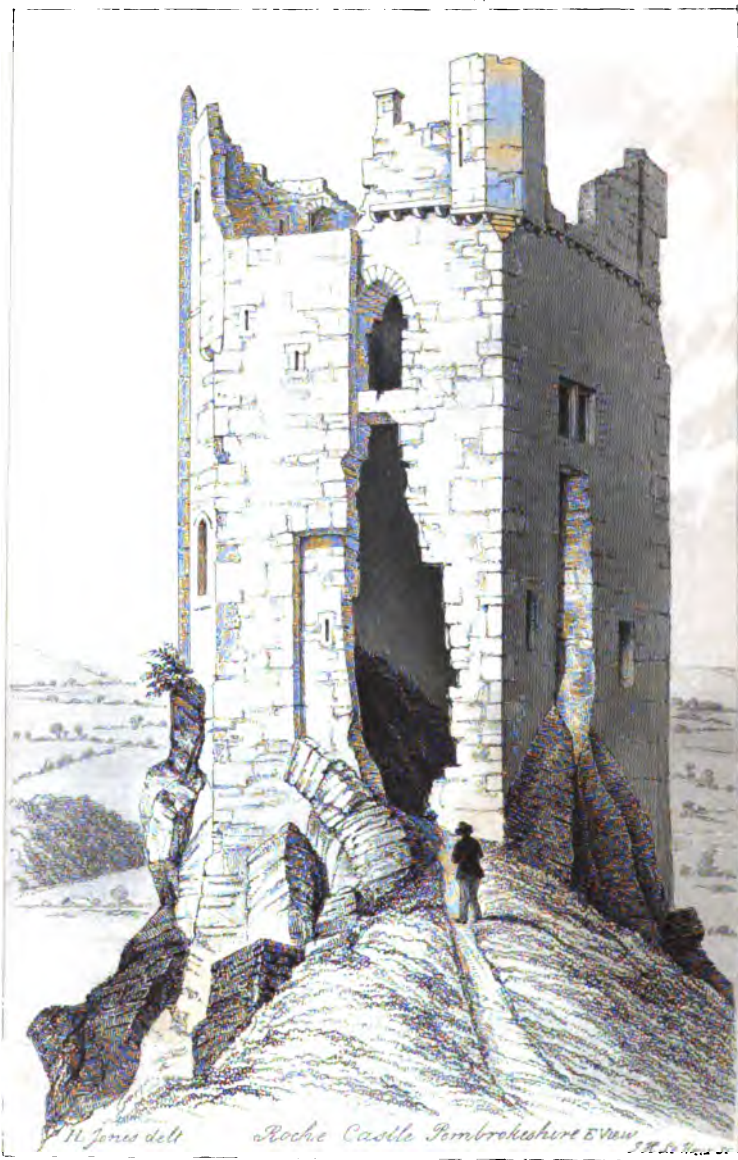
A family resident in the manor, and known in county pedigrees as "Bach of Lllancarvan", should be mentioned here. They claimed to descend from Einon ap Collwyn through his son Caradoc, from whom came in direct line, according to the Welsh genealogists, Madoc, Grif-fith, Ivor, Owen Pellddu, and Griffith-Goch, who was thus seventh in descent from Collwyn. The son of Grif-fith was David, father of Llewelyn ap David Elias, or Bach, of Lllancarvan, who left two daughters coheirs, of whom the younger married William, and was mother of John ap William Gronow of Cowbridge.

Mary, the elder daughter and coheir, married Richard Gwyn of Llansannor, sheriff in 1575, and had issue. What became of the property is uncertain.

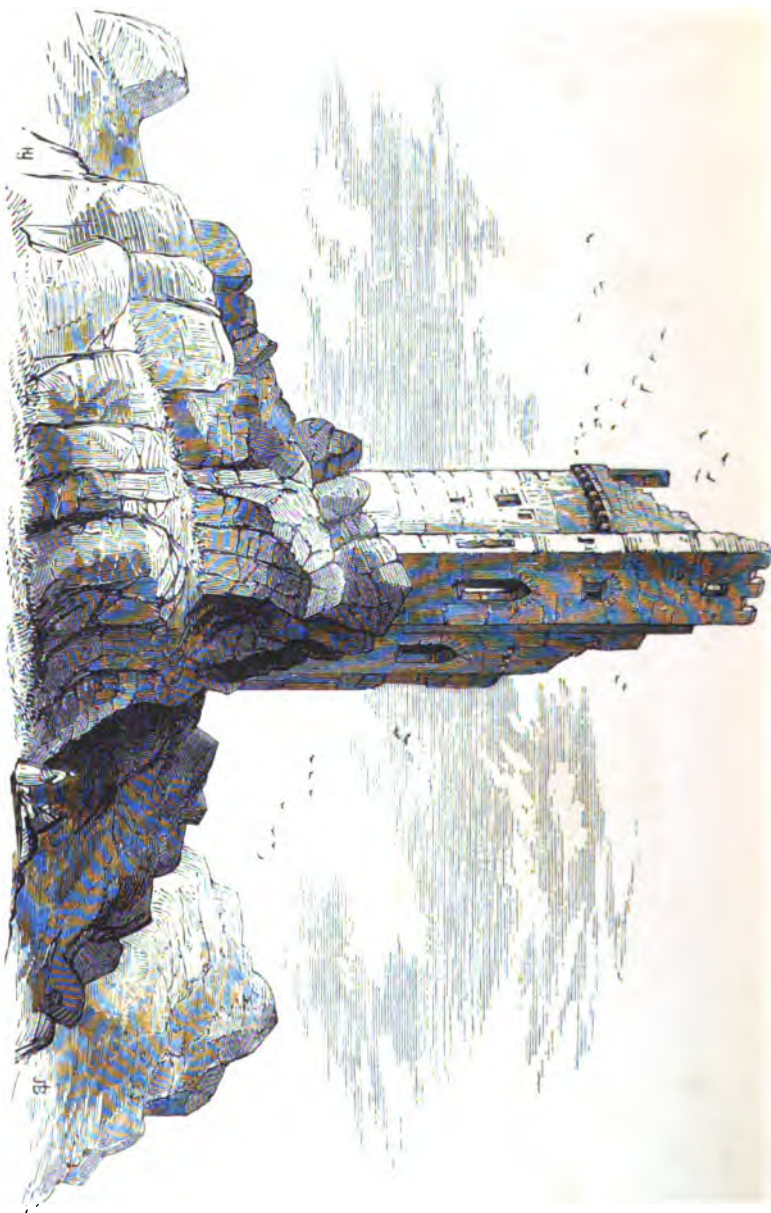
The ground plan of Lllancarvan Church illustrating this article is from a drawing kindly supplied by J. C. Prichard, Esq., diocesan architect.

A subscription is being set on foot for the restoration of this fine old church.

G. T. C.



ROCHE CASTLE, PEMBROKESHIRE.



ROCHE CASTLE, PEMBROKESHIRE.

THE Association visited Roche Castle from Haverfordwest, in their excursion to St. David's in August 1864. On that occasion Mr. Clark of Dowlais gave a brief description of the principal features of the ruin ; and the following is a summary of his observations : " It is built on one horn of a double up-burst of igneous rock, and consists of a D-shaped tower with prolonged sides, and may be of the reign of Henry III, or more probably early in the following one. The lower floor was probably a barrack, although filled up to one quarter of its area by a mass of rock *in situ*, which must have been very inconvenient. A straight staircase, marked by some broken steps and the rake of the loops, led from the floor, past a guard-robe, to the front floor and the chapel. The principal room occupied the square part of the floor, with three large openings to the west, north, and east. South of this was a second room ; and beyond this an oratory, which consisted of a small vaulted ground chamber occupying a projection from the south or convex face of the tower. Above it is another such chamber, also vaulted, but now inaccessible. The floors seem to have been of timber. Each stage had a fire-place. The stairs were enclosed in the thickness of the wall ; but the inner shell had fallen. The exterior door had no portcullis, but was some little height above the ground. Certain bonding stones in the tower indicate that it was at one time intended to enclose the other portion of the rock in a kind of court, but that had never been carried into effect. At the foot of the rock are a double bank and ditch enclosing a base-court or paddock. There are certain Tudor windows and other later alterations."

The foregoing may be called the architectural history of the Castle. The following is a summary of its history abbreviated from Fenton. The first possessor we hear of was Adam de Rupe, founder of Pill Priory. The

Castle stands on the south-west extremity of a rocky ridge, and its position gives it an air of great singularity as well as strength. The building to the west shews an almost semicircular form; to the north, a plain front; to the east, an irregular side, having the principal entrance, with a square projection, to the south. The average thickness of the walls was five feet ten inches. Fenton says it must have been prior to Henry VI's reign that it was regularly inhabited. He had seen an *Inquisitio post Mortem* of the estates of Thomas De la Roche, apparently *temp.* Henry VI, which mentioned the Castle as then ruined and deserted. About this time the possessions of the family fell among coheiresses, one of whom married Lord Ferrers, the other Sir George Longueville. After passing through various hands, in the lapse of two hundred years, this Castle, with part of the vast territory formerly annexed to it, came through the Reeses of Roche to the family of the Stokeses of Cuffern, who now hold it. During the civil wars of the Commonwealth period it was garrisoned for the king, and held out a smart siege in 1644, under the command of Captain Francis Edwards of Summerhill in this neighbourhood, who fell afterwards in North Wales. There was a tradition that Cromwell was present at this siege; but Fenton, in a note, disposes of it by stating that Cromwell first came into Pembrokeshire in 1648. It was said that the commander of the Castle threw from one of the eyelet windows a javelin which cut the string of Cromwell's helmet, and obliged him to quit the field. There was a person living in the adjoining parish of Brawdy, in 1745, who declared that she was then a hundred and ten years old,—a statement which would have made her age nine years at the time of the siege. She declared that she well remembered seeing the Castle on fire, and observed a person dressed in scarlet and gold (generally believed to be Cromwell) ride past Roche Mill on a fine charger. He held a short stick or truncheon in his hand, and round his horse's neck there hung a chain.

Tradition, in Fenton's time, also accounted for the position of the Castle as follows. To one of the De la Roches it was foretold that he should die by the bite of a viper. He erected, in consequence, this Castle on the rock, at a distance from any growth that could give shelter to such a reptile, and there submitted to a self-imposed imprisonment. But in spite of this precaution the prophecy was fulfilled. A viper was brought in among the fire-wood, and thus fastened on its victim, and killed him.

J. TOMBS.

This Castle must, at the time of its erection, have been one of considerable importance. Its singularly commanding situation causes it to be a look-out post not only for a very large part of Pembrokeshire, but also for a great extent of sea. It was erected, too, just on the limit of the ground held by the English and Flemings against the Welsh; and even now, whereas English is spoken in the village of Roche and up to it all the way from Haverford, yet as soon as the valley north of the Castle, with the brook and swampy ground in the bottom, is crossed, then Welsh begins, and the two people are here separated by all their usual national characteristics.

It admitted of easy defence, and from its position on a base of rock was incapable of being sapped and mined; so that in those early days the only probable means of subduing it would have been found in blockade and famine. The ruins, as they at present stand, are in tolerably good condition, but bear traces of the action of the Cromwellian attack. It is a building so remarkable in position and form, and constitutes such a prominent landmark for Pembrokeshire, that it is to be hoped the family now owning it will protect it from further injury. At a comparatively small cost the edifice might be looked over by a competent architect, and its cracks and loose stones repaired and made firm; the same as was done, twenty years ago, at Carnarvon Castle with such excellent results. A little care now shown would make this Castle last for centuries.

H. L. J.

THE MAEN ACHWYNFAN.

THE northern portions of Denbighshire and Flintshire do not possess many remains of the period between the Roman and Norman occupations of this country, belonging to the class of objects which from time to time I have brought under the notice of the readers of the *Archæologia Cambrensis*. In fact, with the exception of one or two interesting sculptured stones at Dyserth, the only important relic of the period in question, with which I am acquainted, is the great stone cross near Newmarket, commonly known under the name of the "Maen Achwynfan," or "the stone of lamentation." This must not be confounded with the Newmarket cross standing within the churchyard, on the south side of the church, which is an erection of the fourteenth or fifteenth century.

The sculptured stones of each of the great Celtic divisions of this island, in which they are found, exhibit a certain general character distinguishing them from those of the rest of the British islands. Thus in Ireland we find vast numbers of tall shafts surmounted by wheel-crosses, the bases generally sculptured, in compartments, with scenes chiefly representing Scripture subjects; whilst the inscribed stones bear inscriptions in the Irish language, and written in the characters generally termed Hiberno-Saxon. In Scotland, on the contrary, scarcely an early inscription is to be found, and the stones rarely exhibit the wheel-cross head, but are ornamented with designs of the genuine Hiberno-Saxon school, but mixed with scenes often illustrating the chase or other pursuits of the inhabitants. The crosses in the Isle of Man, again, bear many inscriptions, but all written in runic characters; whilst many of the stones contain remarkable representations of the chase, etc. In Cornwall, again, the crosses are of an extremely simple character, scarcely

ever ornamented, and occasionally bearing an inscription in the Hiberno-Saxon kind of letters rather than debased Roman. In Wales, on the contrary, great numbers of the early stones bear inscriptions either in the debased Roman or in Hiberno-Saxon characters. This ornamentation is confined almost exclusively to ribbon or zigzag work ; and the tall column supporting a wheel-cross for the cap is of the greatest rarity : indeed, I only know four such crosses, namely—1st, the Nevern cross, illustrated in this Journal (vol. vi, 3rd Ser.). This is placed in the churchyard of the village of Nevern. 2nd, the Penmon cross illustrated in vol. iv, standing in the open park, at some distance to the west of the Priory Church. 3rd, the Carew cross standing by the road-side in the midst of the village of Carew, Pembroke-shire ; and 4th, the Maen Achwynfan, which stands in a field near the road-side, nearly two miles and a half east of Newmarket. For the benefit of pedestrian archæologists its precise locality may be thus indicated. At about a mile distant, eastward from Newmarket, the road branches, the right hand road running to the south-east, and joining the mail-coach road to Holywell. This branch is said by Pennant to be a portion of Offa's Dyke. The left hand branch goes to Mostyn Quay, and is marked in the Ordnance Map as the Sarn Hwlcin. About a mile and a half distant from the branches of the road we arrive at a cross-road which runs southward to the Traveller's Inn on the Holywell road. It is close at the junction of the Sarn Hwlcin with this cross-road that the Maen Achwynfan may be seen with its top towering over the hedges of the field in which it stands, far removed from any village or any remains either of a religious or civil nature. Neither are we aware of any tradition on the spot which would give a clue to the reason of so remarkable a monument being placed in such a situation. The whole district, however, has been the scene of many conflicts. Close to Newmarket is the *Cop'r'leni*, with an immense carnedd of lime stones on its summit. On the brow of another adjacent hill is *Bryn Saethau* ("the

hill of arrows"). Near to this is *Bryn y Lludlfa* ("the hill of slaughter"). Below this, again, is the *Pant y Gwae* ("the hollow of woe"); and, indeed, says Mr. Pen-nant, the tract from this place to Caerwys was certainly a field of battle, as no place in North Wales exhibits an equal quantity of tumuli,—all sepulchral, as is proved by the urns discovered in them. The Maen Achwyn-fan must, however, certainly be considered to be of a much more recent date than the events indicated by the names of these localities; although I can scarcely think it more recent than the tenth or eleventh century. That it is not so old as many of the stones in South Wales, I infer from a rudeness and irregularity in the design, and a want of that precision which gives to the southern stones such a great resemblance to the early Anglo-Saxon and Irish illuminated MSS.

The height of the cross is about twelve feet. The head is formed into a circle rather ruder than the upper part of the column, and not set on upright. At its base it is twenty-seven inches wide, on the east and west sides, gradually diminishing upwards to about twenty inches; and the thickness of the shaft, near the bottom, is nine inches and a half. Its surface has been very much weathered from its very exposed situation. The accompanying engraving, representing the four sides of the cross, has been made from sketches drawn by myself on the spot in 1848, corrected by rubbings reduced by the camera lucida.

The eastern side of the cross is divided into three compartments, leaving about a foot and a half at the base unsculptured. The lowest compartment contains, in the centre, the figure of a man seen in front, with his legs bent and his arms stretched upwards, as we have already seen to be the case with several other of the carved stones of Wales. Here, however, the attitude can hardly be that of prayer, as the figure seems to bear a spear in his right hand, whilst a short sword seems suspended on his left side. The stone is, however, too much rubbed to enable us to decide this point. The



*The Maen Achwynfaen
Near Newmarket, Hertfordshire.*

J. H. De la Haye sc.

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figure is surrounded by a rudely executed series of double ribbons arranged on circular whorls. The central compartment is ornamented with a four-rayed star pattern (or St. Andrew's cross) of very unusual character; the open spaces filled in with incised lines arranged labyrinth-like; and the upper compartment is formed of a rudely executed, simply interlaced ribbon or basket-pattern; the lines not running regularly, so that the interlacings are not symmetrical.

The western side is divided into three compartments (also with a plain space at the base), the lower one being formed of double ribbons interlaced more regularly than those on the eastern side, but having the surface almost worn away. The middle compartment is formed of two series of large and rude knots composed of broad ribbons; whilst the upper part is ornamented with two double concentric circles interlaced with ribbons crossing each other in the centre, and uniting at the angles, outside the circles.

The head of the cross, on each side, is occupied by a cruciform design with a slightly ornamented boss in the centre, and with the four limbs ornamented with the triquetra pattern, the intervening space being incised. The upper limb on the east side alone is ornamented with an irregularly interlaced ribbon-design. The rim of the cross exhibits a plain interlaced ribbon-design, which Pennant mistook for letters. The southern edge of the cross has also been stated to be inscribed with letters; but this also is a mistake. Although greatly defaced, the various patterns can be tolerably made out, those on the northern edge consisting of a St. Andrew's cross pattern at the bottom, over which is a long-tailed, short, twisted-necked quadruped; a twisted ribbon-design followed by an interlaced circle, like that on the top of the west side; two circles linked together; and at the top is a considerable space occupied by a double series of T's set in opposition to each other. The southern edge of the cross is ornamented, from the bottom, with a rudely drawn, long-tailed quadruped

(which has been mistaken for letters), followed by some irregular lines in which I could not trace any decided pattern. Above this appears the stunted figure of a man with his arms uplifted ; then an interlaced double ribbon-pattern, and at top a series of interlaced rings.

A tolerably accurate engraving of the cross appears in Gough's *Camden*, also in Pennant's *Tour in Wales*. A more pretentious engraving of it, representing all the four sides, as well as the two small Dyserth crosses, was published by Watkin Williams ; dedicated to Sir Roger Mostyn, Bart., on whose estate near Gelli Chapel, in the parish of Whiteford, this monument is described to be standing. The engraving was sold at the "price 4s."; and surely there never was a more wretched representation of an object of antiquity. Thus the figure of the western side entirely omits the large upper compartment with the interlaced concentric circles, and yet a "N.B." is added,—“an imperfect description and representation of this pillar may be found in the last edition of Camden's *Britannia*.”

It is much to be desired that a low wall should be erected round this monument, so as to protect it from possible damage caused by cattle or the plough. The Association visited it during the Rhyl Meeting, and it remains in much the same condition as it was then found in.

J. O. WESTWOOD.

Oxford, July 1865.

ADDITIONAL NOTES ON EGLWYSEG.

IN the "Notes on the Antiquities and Etymology of Eglwyseg" (*Arch. Camb.*, April 1865) I mentioned that "I once for a moment thought that Eliseg might be the *eponymus*," adding from memory, "Pennant writes about the *Glisseg* rocks."

I have now referred to Pennant. He first distinctly states (*Tours in Wales*, vol. ii, p. 9, ed. 1810) that "one of the seats of Concenn and Eliseg was in this country," which is at least very probable; but he had no authority for the positive statement; at any rate he cites none, and I do not remember having ever met with any. Immediately afterwards he adds, "the habitation of this Prince of Powys in these parts was probably *Dinas Brân*, which lies" (he means *stands*) "at the head of the Vale of *Glisseg*." He then proceeds: "Mr. *Llwyd*" (he means Edward Lhuyd) "conjectures that this place took its name from the interment of *Eliseg*."

What Lhuyd says (Gough's *Camden*, vol. iii, p. 215; ed. London, 1806) is, "'Tis remarkable that adjoining this monument" (the pillar of Eliseg) "there's a township called Eglwsig; which name is corrupted, doubtless, from this Eliseg, though our greatest critics interpret it *terra ecclesiastica*."

Pennant also distinctly says (*Tours*, ii, 9), "This Concenn, or Congen, was the grandson of *Brochmail Ysgithrog*, the same who was defeated in 607 at the battle of Chester"; and refers to Bede, as if Bede attested the pedigree. The pillar is well known to have been erected in the *ninth* century; and Concenn, who erected it (certainly the grandson of a Brochmail,—I think there are said to have been thirty Brochmails or Brochwels) was slain A.D. 850,—"*Oed Crist 850, y bu gwaith Ffinant ac y llas Cyngen ab Cadell Deyrnllwg yn Rhufain gan ei wyr ei hun*" (*Brut y Tywysogion*), and his son Griffri A.D. 815 (*Ibid.*)

I may, some time, offer a few remarks on the "Cadell" of Powys, and the well known story in Nennius, and the word "Deyrnllwg."

In the Harleian MSS. in the British Museum I find, among many ancient Welsh genealogies transcribed, I believe, by the Chaloners and the Randle Holmes, one descending from Llowarch Hên, Sanddef Bryd-Angel, Marchan (brother of Llewelyn Aurdorchog, lord of Iâl, whom I mentioned in the "Notes"), and March-weithan, "founder" of the so-called "tribe"; and a son of March-weithan is there called "Marchwistle"; which is, perhaps, a corrupt form of the name Arwystl referred to in the "Notes"—possibly March Arwystl, or Sir Arwystl; and the grandson of this Marchwistle is stated (Harl. MSS. 1977, f. 21) to have lived on the Fron Fawr,—the mountain of that name, I presume, a part of which is in the very township of Eglwyseg (Eglwysegl, Egwestl, Elgistil, Elwystyl, Arwystyl). The words are,—“Cadwgan, or Tangno, whose house was on the top of the Fron Fawr.”

I have explored the whole of the Fron Fawr, and I think that, if there has been any house on the top, it was at the south-east end, about where the letter A in "Abbey" occurs on the Ordnance Map; but the traces are *very* faint and dubious.

A. B.

Temple. May 1865.

NOTES ON THE PERROT FAMILY.

(Continued from p. 260.)

THE issue of Edward Perrot and Elizabeth Stonhouse were—1, Robert, his heir. 2, Charles, born at Abingdon, 1627; B.A. of Oriel College, 1649; and M.A. 30 June, 1653, being at that time Fellow of his college. He spent some time abroad in travelling, with a view to the acquisition of the modern languages. Wood, who was an intimate friend of his, describes him as “a well bred gentleman and a sweet person.” He was also a musician, and in his turn held in his rooms the weekly meeting of the “scholastical musicians” as they are termed by Wood.

He died 23 April, 1677, at the age of forty-five, and was buried near his grandfather, Robert, in Northleigh Church. On the 25th of April, 1677, a funeral oration was delivered over his body, in the hall of Oriel College, by Wm. Hazlewood, the dean. He bequeathed £50 to be laid out in land, for the purpose of apprenticing poor children in Northleigh. He published, anonymously, one or two treatises in defence of the prerogative of the crown.

3. Edward, the third son, was a Portugal merchant, and settled at Oporto, where he died 16 Oct. 1667. His body was brought to England, and buried at Northleigh. The date of his burial is stated to be the 25th day of November. He bequeathed £40 to the poor of Northleigh, an account of which legacy was given in 1678 by his brother Robert, the survivor of his two executors, the other one being Charles Perrot, who had died the preceding year.

4. John Perrot, the sixth son, married the daughter of one Deval of Ensham, Oxon; but nothing is said in Wood's MSS. as to any issue.

Of the four daughters, Elizabeth, Anne, Mary, and Ursula, Mary seems to be the only one who married.

She was the second wife of Richard Lydall, M.D., and died in childbed at her house in Canditch, Oxford, 2 August, 1665. She had issue by her husband, one daughter, Mary.

Edward Perrot and his wife were buried at Northleigh, where is a monument on the south side of the chancel, of which the inscription is as follows :

" In y^e church were interred the bodies of Ed. Perrot, Esq., and of Mary his wife (daugh^r of William Stonhouse of Radley in y^e county of Berks, Bart.) He was son of Robert y^e son of Simon (see y^e next monument and a monum^t in St. Peters y^e East Church in Oxford), and father of Robert y^e father of Edw^d (see y^e monument over y^e family seat in y^e church) and of Chas. y^e present surv^r : all successive inheritors of y^e estates of Northleigh and y^e mannor of North Hinksey in y^e county of Berks.

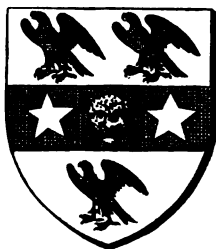
" Edward Perrot died 1684, aged 92.

" Mary died 1658."

[Arms. Perrot impaling Rogers.]

" This monument was erected by C. P., 1732."

The arms of Stonhouse are, *argent*, on a fess *sable* between three hawks rising *azure*, a leopard's head *or* between two mullets *argent*.



ROBERT PERROT, eldest son and heir, was born in 1623, and died in 1698. He married Susan [who was born 1632, and died 1716], the daughter of Thomas Coningsby of North Mimms in Hertfordshire. Her mother was Martha, daughter of Sir William Button of Alton, Wilts. Thomas Coningsby, as high sheriff of Hertfordshire (1637), first proclaimed the Earl of Essex and his army traitors. He was consigned, by order of Parliament, to

the Tower, where he died, leaving only one son, Sir Henry Coningsby, and several daughters. Sir Henry dying without issue, the male line became extinct, and is now represented through the female by the Sibthorpes of Lincolnshire, and the descendants of Robert Perrot and Susan Coningsby. The issue of Robert Perrot were—1, Edward; 2, Charles; 3, Margaret.

Edward Perrot was a barrister of Lincoln's Inn or the Temple, and acted as his father's steward for the lordship of North Hinksey. From a letter of his father's, written July 11, 1687, we learn that the famous "tooth-drawer" in Oxford at that time was one Stroud. Charles, the younger son of Robert, was to have written to his brother Edward, but was prevented by his sufferings from a diseased tooth, which Stroud had contrived to break in his attempt to extract it. Edward married Margaret Blount, the heiress of Kingerby in Lincolnshire, including the advowson. He died in January 24, 1729, aged seventy-six, leaving the family estates to his brother Charles.

Edward Perrot was a non-juror and a staunch royalist, as his father, uncle, and grandfather, had been. He is said to have assisted with his purse James II, who in return sent him two miniatures of his son, taken at different periods. The prince himself subsequently sent a third. He was buried at Northleigh, as was his widow, who erected the monument in the south aisle of the church.¹

Margaret, the only daughter of Robert Perrot, was the wife of — Chambers. She was born 1664, and died 1730. Her only child, Susannah, died 20 August 1718, aged thirty.

¹ "In memory of Edward Perrot, eldest son of Robert and Susannah his wife, with whom he lies buried in the churchyard. This monument was erected by Margaret his relic, who had lived happily with him for forty-six years, and desired at her death not to be separated from him.

Robert	} aged {	{ 75 86 76 66 }	} died {	April 18, 1698
Susannah				Nov. 27, 1716
Edward				Jan. 24, 1729
Margaret				Feb. 24, 1732."

The arms of Margaret Blount, as represented on some of her plate, are given as two bars nebulé [the engraver may have executed his work badly, and thus given these instead of the usual coat barré nebulé of eight, sometimes of six, *sable* and *or*] quartered with a lion rampant within a bordure engrailed (?) bezanté.

The arms of Coningsby are, *gules*, three coneyes séjant within a bordure engrailed *argent*.



CHARLES PERROT, the second son of Robert, succeeded, as stated, his brother Edward. He married Ann, daughter of John Rogers, vicar of Ensham, and rector of Week Rissington in Gloucestershire. Ann was the sister of John Rogers, the well known divine and author. He had been chaplain to Queen Anne and George II, and subsequently rector of Wrington in Somersetshire, canon and sub-dean of Wells, and lastly vicar of St. Giles, Cripplegate, which he held only six months, dying May 1, 1726.

During the lifetime of his elder brother, Charles resided at Perrot's Lodge in Wychewood Forest. He was born 1644, and died 1739. His wife died in 1724.

The issue of their marriage was,—1, Robert, who died unmarried. The failure of an intended marriage with a member of the Godolphin family is said to have led to hard drinking and an early death. 2, John, who died before his father, leaving one son, Edward John. 3, Charles, in holy orders, who died suddenly in his reading-desk in his church in Hertfordshire, and left no issue. 4, Benjamin; died unmarried. 5, William was a chorister of Magdalen College in 1728, and made clerk

9 March, 1730. He was never married; and on the death of his only nephew, Edward John, succeeded to the estate in 1759. He died in 1765, from the effect of a fall from his horse, close to his own house at Northleigh. As the male line ceased in him, he was anxious to prevent the Northleigh estate being sold to the Duke of Marlborough, and had intended to have ridden into Oxford to execute his will, or some deed to prevent the disposal of the property. This intention was, in consequence of the accident, not carried out, and soon after his death his four sisters and coheiresses sold the property to the duke. He died July 22, 1765. 6. The eldest sister, Ann, married Edmund Sparrow of the Lodge in Wychwood Forest, and afterwards of Norfolk. She died at the age of twenty-seven. From her are descended the families of Dalby and Inman. 7, Catharine, married first, Richard Whitehall; secondly, John Parker of Oxford. From the first marriage are descended the families of Patteson and Parsons; from the second, the Parkers of Oxford. 8, Susanna, married William Standert, from whom are descended the Stauntons of Warwickshire. 9, Jane, married George Underwood, some time rector of Kencot in Oxfordshire; and is now represented by C. L. Barnwell of Mileham in the county of Norfolk. There were two other sons who died infants.

The arms of Rogers are, *or*, a mullet *sable*, on a chief *argent* a fleur-de-lis *gules*.



JOHN PERROT, the second son of Charles, lived apparently at Oxford. He is described as "de civit. Oxon.," and the father of Edward John Perrot, who matriculated at Hertford College, 10 Oct. 1741. He himself does not

appear to have been a member of the University. He married a person of inferior rank, whose name has not been recorded, and died at an early age, and, as stated, from the effect of eating some crabs. He left one child, Edward John.

EDWARD JOHN PERROT was born in 1723, and never married. He died at the age of thirty-six, 27 March, 1759. His death is said to have been caused, or at least accelerated, from regret at having accidentally shot a favourite servant with a pistol, while preparing for a journey. On his death the estates reverted, as previously mentioned, to his uncle William, who died without will or issue a few years afterwards. The estates, which included the property at Northleigh, the manor and alternate advowson of North Hinksey, the manor and advowson of Kingerby in Lincolnshire, and a house in the High Street at Oxford, called the "King's Arms," were sold, and the proceeds divided between the three surviving sisters and two nieces by his sister Anne; realising in all about £40,000. The personal effects were sold by auction in September 1765, and as a catalogue of the sale may illustrate the *menage* of a gentleman in Oxfordshire, of the period, it is given in the Appendix. Thus, in 1765, terminated the oldest, and the most important, branch of the Oxfordshire Perrots.

THE PERROTS OF DRAYTON AND NORTHLEIGH.

It has been stated that Leonard was the fourth, or, according to the family Register, third son of Robert Perrot and Alice Gardiner. He married twice. The name of his first wife was Symor; that of his second, Dorothy, daughter of Thomas Skipwith of St. Albans in the county of Hertford. By Dorothy Skipwith he had issue: 1, John, of Dorchester; 2, Richard; 3, Clement; 4, Leonard; 5, Dorcas, who became the wife of William Lyde of Dorchester.

Leonard was settled at Drayton in Oxfordshire before 1575, as he is described of such place in the articles of

agreement (touching the leases of Binsey near Oxford) between himself and coexecutors of his brother John with Simon, which articles are dated 15 July of that year. He had been clerk of Magdalen College in 1533, and became tenant of the parsonage of Horsepath, probably on his father's death, in 1550, although it had been left to his mother for life with reversion to himself. To his younger brother, John, had been left in reversion, after his mother, the old and new lease of Binsey, together with a parcel of ground called Mynchin. This property, together with some other in Binsey not mentioned in Robert Perrot's will, was left by John to his brother Leonard and to two trustees, William Abram and Robert Taillboies, goldsmith, both of London.

In some way or other Simon, who was tenant of part of the property, had certain claims on the property, and certain law expenses had been incurred in the dispute, which was settled by the agreement above mentioned. The terms of the agreement were, that Leonard was to grant, with the consent of the Dean and Chapter of Christchurch, a lease for three lives of the messuage at that time in the holding of Simon; also the reversions of leases of a messuage in the holding of Thomas Wadley; and of another called Horseclose, then in the holding of Roger Taler, mayor of Oxford, on the same terms as held by the then tenant, and a rent of 40*s*. Simon, who was also tenant of the Great Mead in Binsey, at a rent of 33*s*. 4*d*., seems to have been two and a half years in arrear, which were to be excused on the payment of 15*s*. in the following Michaelmas. Each party was to pay his own share of the law charges of the suit, while Simon was to give up all his claims before the 1st day of November following. The contracting parties were, Leonard Perrot, William Abram, Robert Taillebois, and Simon Perrot.

Of the children of Leonard Perrot by Dorothy Skipwith,—1, John, of Dorchester, the eldest son, married a daughter of Edward Molyns, brother of Sir Michael Molyns, and had: 1, Daniel; 2, Dorothy, wife of Clement

Kynersley; 3, Anne, wife of Andrew Durdan of New Staines, Middlesex; 4, Margaret; 5, Mary; 6, Martha.

Richard, the second son of Leonard, and through whom the line continued (for Daniel, his nephew, seems to have died young or without issue), married Winifred Luxford of the county of Sussex.

Clement, third son, married, and had a daughter, Elizabeth, the wife of Richard Roberts, living with Dr. Frewen, President of Magdalen College in 1634 (?).

Leonard, fourth son, married, and had issue, Richard, who by his wife, a daughter of ... Prince of Berkshire, had a son, Francis, born 1613. Francis married Alice, daughter of Thomas Bowring of St. Mary's, Oxon, vintner; and had one son, Samuel, who died young in 1660, and was buried in St. Mary's, Oxon. Francis was living at Ensham, in the same county, in 1666.

The male line of this branch of the Perrots ceasing in the first, third, and fourth sons of Leonard Perrot, was continued only by RICHARD, the second son, who by his wife, Winifred Luxmore, had—1, James, born 1607; 2, Richard, born the same year; 3, George; 4, Francis; 5, Mary; 6, Winifred; 7, Jane; 8, Susan.

Of the three younger brothers nothing is stated, so that it is uncertain whether they left descendants.

JAMES PERROT, the eldest son of Richard Perrot and Winifred Luxmore, married Anne, daughter and coheir of George Dale, D.C.L., of the county of Somerset. James is described in Gwyllym as of Amersham, Bucks, and of Northleigh and Fawler in the county of Oxford. He is also described as of Tetsworth. For Fawler in Oxfordshire should probably be read Fawley in Berkshire, not far from Fyfield in that county, with which place these Perrots were certainly connected, as many of them were buried there.

In 1664 Sir Edward Bysshe confirmed to James Perrot, as his arms, the usual Perrot coat. There may have been nothing unusual about this particular confirmation; but as in Wood's MSS. the pears are described as *argent*, not *or*, and as there is a tradition, as already

mentioned, of a dispute between the two families of Northleigh on this question of gold or silver pears, it is not impossible that this confirmation was obtained to settle the important point. It was, however, this James Perrot that Wood said was reported to be a "bye-blow from Herefordshire." As he was so intimate with the Perrots whom he distinguishes as "gentleman Perrots," he probably obtained this curious information from them. But however this may be, it is remarkable that both he and his friends at Northleigh were ignorant of the fact that James Perrot (who probably was the first of his family that settled in that parish) was of the same stock as the family already established there. The new comer's house was at the bottom of the hill, and near the church. That of the others was on the top of the hill, above the village, whence they were sometimes called "the Hill Perrots."

James Perrot died at Northleigh, 8 Dec. 1687, and was buried at Fyfield, according to Wood. He had an estate in Bucks, under a blind knight of the name of Drake. He had issue: 1, William, barrister-at-law; matriculated at St. John's College, Oxford, 28 March, 1655, and died 1664. 2, James; 3, Charles Perrot, born 1639, and died January 24, 1724. His elder brother, William, dying without issue, the estates fell to James, the second son.

3. The third son, Charles, was born 1639, and matriculated at St. John's, Oct. 1657; of which college he subsequently became a Fellow. In 1679 he was the successful candidate in the election for a representative of the University, having two hundred and twenty-four votes; being a majority of twenty votes over Sir Leoline Jenkins, the munificent benefactor of Jesus College, Oxford. Anthony Wood alludes to it in his *Life* (p. 290) in such a manner as to shew he neither liked the individual or his party; for he says, "the black potmen carried it for Perrot,—a thorough paced soaker." He died in his college, June 10, 1686, at the age of forty-seven; his death being, perhaps, hastened by his "soaking." He died unmarried.

The wife of JAMES PERROT was Anna . . . born 1652. She died 19 Oct. 1729. The issue of this marriage were Henry and Catharine, the wife of James Musgrave, and by him the mother of James Musgrave, who was born 1712, and died 1778. James Perrot was of the Middle Temple, and is described as of Shardloe, near Amersham, in Bucks. Besides other property, he was lord of the manor, with certain tenements, of Brisingham in the parish of Fersfield, Norfolk, as appears by his levying a fine (Bloomfield's *Norfolk*, 8vo. ed., vol. i, p. 93), 13 May, 1724. James Perrot of Northleigh in Oxfordshire (evidently the same person), and his eldest son Henry, and their trustees, conveyed two tenements of this property to Henry Blomefield. This conveyance must have been executed a short time before James Perrot's death, which took place the same year. Another account, however, states that Henry was a nephew of James Perrot of Shardloe near Amersham, and of Charles Perrot; which, if correct, he must have been the son of William, the elder brother of James and Charles. The more probable explanation, however, is that there was only one Henry Perrot, son of James; and that William, who died twenty-five years before this Henry was born, died, if not unmarried, at least without issue.

HENRY PERROT, apparently the same as the person mentioned in Blomefield's *History of Norfolk* as the eldest son of James Perrot, was born 1689. He took the degree of D.C.L. in 1733. In 1740 he paid to Magdalen College a fine of £69 for certain tenements in All Saints, Oxford. He represented the county of Oxford from 1721 to 1740, when he died in Paris on the 6th of July.

He married Martha, daughter of Brereton Bouchier, Esq., the owner of Barnsley near Cirencester, and Catharine his wife. The issue of this marriage were two daughters: 1, Cassandra, born 1721, died 1778; 2, Martha, born 1724, died 1773; both unmarried.

Henry Perrot served the office of churchwarden of Barnsley parish, 1732; and is supposed to have built the present mansion house in the park, the leaden pipes

having his initials and the date 1721. His name is still preserved in "Perrot's Bridge," or, as formerly known as "Perrot's Brook," about three miles from the church. This was, however, merely a footbridge, and has since been replaced by one for carriages.

Cassandra and Martha Perrot are described in a deed dated 1772, as ladies of the manor and patrons of the rectory of Barnsley, and were succeeded by their cousin, James Musgrave, who is represented by the present baronet, the Rev. Sir William Augustus Musgrave. The connexion of the two families is clear. James Perrot, the father of Henry, had only one other child, Catharine, who married James Musgrave in holy orders; and whose son, James Musgrave, born in 1712, died in 1778, the same year as Cassandra Perrot, the survivor of the two sisters. His son, also called James, was therefore the representative of Henry Perrot through his grandmother, and succeeded to the Northleigh and other Oxfordshire estates; and perhaps in virtue of some settlement, to the Barnsley property also; or Cassandra Perrot may have devised it to her cousin.

Northleigh still continues to be the burial-place of the Musgrave family, the late baronet, Sir James, having been buried there in 1858. On his death the title and estates devolved on his brother, the present baronet, who thus represents this branch of the Perrots of Northleigh, there being no descendants of the remaining sons of Leonard Perrot and Dorothy Skipwith.

(To be continued.)

Obituary.

THE REV. HENRY JAMES VINCENT.—In a recent number of the Journal a correspondent threw out a casual hint about the risk of mortality, when speaking of the Catamanus Stone at St. Dogmael's; and we now have the melancholy duty of announcing its sudden and unexpected fulfilment. The Association has lost a most active officer and valued member; one whose sympathies were always with it, and whose pen was always at its service. All members who were present at the Cardigan Meeting will remember the delightful morn-

ing spent in the garden and among the ruins of St. Dogmael's. Some may remember the quaint and gloomy library within doors; none will forget the beauty of the spot, nor the urbanity of its owner. All this is at an end. Mr. Vincent, who had long been an invalid, suffering from softening of the bones, has been removed suddenly—we firmly trust to a fairer and more enduring haven of rest even than that where we last saw him. He has left behind him a valuable collection of books and papers: all, we are happy to say, duly valued and preserved by his brother and heir, Captain Vincent. The MS. collections for the history of St. Dogmael's Abbey, which he had just completed, are now being arranged for publication in the *Archæologia Cambrensis*; and measures are also being taken by his brother, his archæological friends, and his successor in the benefice, for preserving the crossed and sculptured stones, and of course the famous Catamanus Stone, from future injury. Mr. Vincent has been more fortunate than some other antiquaries. Though called away suddenly, his presence was instantly missed by a circle of warm and active archæological friends, who have since taken steps to guard his literary remains from damage and neglect. We hope that the Association will reap the benefit of their labour; and to one of them we are indebted for the following biographical notes:

"The Rev. Henry James Vincent was born at Fishguard in the county of Pembroke, on the 19th June, 1799. He died at St. Dogmael's 11th June, 1865. He was educated at St. David's and at the licensed Grammar School at Haverfordwest, kept at that time by the Rev. James Thomas, vicar of St. Mary's, Haverfordwest. He was ordained curate of Walton East, in Pembrokeshire, in 1823; afterwards became curate of Nevern, Pembrokeshire, under the late Rev. Dr. Griffith, vicar, one of the most eminent preachers of the day. He succeeded the Rev. William Jones as vicar of St. Dogmael's, who died in October 1825, having been fifty years vicar of that parish. Mr. Vincent married Miss Jones, the only daughter of the former vicar of St. Dogmael's, in 1828. She died in 1831 *sine prole*. It is somewhat singular that both Mr. Vincent and his father-in-law and predecessor had the consolidated livings of St. Dogmael's and Lantood and Monnington, when they were respectively twenty-six years of age. Mr. Jones held the livings fifty years, and died in 1825, aged seventy-six years. Mr. Vincent held the livings forty years, and died in 1865, aged sixty-six years. There is no parish in the Principality which has been more favoured for the last ninety years, under the charge of two such good men. Mr. Vincent was at one time one of the most popular and powerful preachers in Wales."

Correspondence.

THE BOOK OF ANEURIN.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Among the Hengwrt MSS. there existed formerly a MS. termed in the catalogues the "Book of Aneurin." In the catalogue of these MSS. by Mr. William Maurice, in 1658, it is thus described: "II Caniad y Gododin o waith Aneurin Wawdrydd. It 2d Caniad a elwir Gwarchan Adebon, Gwarchan Cynfelin o Gwarchan Maelderw. Hwn o law hen gwedi ei gaeadu yn Lundain gan Robert Vaughan, Esq., in 8vo. un fodfedd odew." And the catalogue adds: "This is perhaps the most ancient copy now extant of that truly venerable and illustrious relic of Welsh poetry called the 'Gododin,'" etc. Llyud, who examined the Hengwrt MSS. in 1696, thus describes it: "46 Gododyn o waith Aneurin. Gwarchan Adebon. Gwarchan Kynvelyn. Gwarchan Maelderw owaith Taliessin. Membr. Antiq. 4to."

A MS. containing the same poems was purchased in Aberdar by Mr. Thomas Bacon, and given by him to Mr. Theophilus Jones, the historian of Brecknock. While in his possession it was transcribed by Edward Davies, the author of the *Celtic Researches*. The MS. was afterwards given by Mr. Jones to the late Rev. T. Price, rector of Cwmddu; and after his death passed into the possession of his executrix, Mrs. Powell of Abergavenny. It was purchased from her by Sir Thomas Phillipps, of Middle Hill, Baronet. This MS. is a small 4to MS. consisting of nineteen folios of parchment, and contains first the "Gododin," and secondly the four "Gorchanau" in the following order: the "Gorchan Tudwuloh," "Gorchan Adebon," "Gorchan Kynvelin," and "Gorchan Maelderw." On p. 20 the names of Gwilym Tew and Rhys Nanmor appear in a more modern hand. Gwilym Tew presided at the Glamorgan Gorsedd in 1460. The text of the "Gododin," printed by Mr. Williams ab Ithel in his edition of that poem, was taken from a transcript from this MS., and is very nearly correct. The whole of it, with the exception of the stanzas marked 92, 93, 94, 95, 96, and 97, in Mr. Williams's edition, are in the same handwriting; and the capitals which mark the beginning of the stanzas are coloured alternately red and green. This part of the MS. is certainly of the early part of the thirteenth century. Stanzas 92 to 97, inclusive, are written in a different hand, and the capitals are plain. The part of the MS. containing the "Gorchanau" has the first page rubbed and turned, as if the MS. had been sometimes folded so as to place them first, and at other

times with the "Gododin" first; and the first four "Gorchanau" are written in the same hand with the main part of the "Gododin," with the capitals coloured alternately red and green. The "Gorchan Maelderw" is written in the same hand with the two last stanzas of the "Gododin," and the capitals are plain. It is followed by a number of lines in the same hand, which appear not to be parts of the "Gorchan Maelderw," but additional stanzas of the "Gododin."

The "Gododin" is declared to be the work of Aneurin, and the "Gorchan Maelderw" the work of Taliessin.

The opinion I have formed is, that this MS. is the same MS. which once belonged to the Hengwrt Collection, and disappeared after Lluyd examined them in 1696.

In a letter which appeared in the *Cambrian Quarterly Magazine* (vol. v, p. 123), Mr. Price maintains that it could not have been the Hengwrt MS. on two grounds,—1st, that the Hengwrt MS. is said, in the catalogue of 1658, to have been 8vo., while this MS. is small 4to.; 2ndly, that this MS. contains the "Gorchan Tudwulch," which is omitted in the list of contents of the Hengwrt MS. The first objection is of no weight; for the same catalogue terms the "Book of Taliessin" likewise an 8vo.; and this MS., which is still extant, is in reality a small 4to., and of exactly the same size and shape as the "Book of Aneurin"; and Lluyd, who saw it among the Hengwrt MS., expressly calls it a 4to. It is plain, therefore, that William Maurice applied the term 8vo. to MSS. of this size and shape. And the second objection is alone insufficient to lead to the conclusion that the MSS. are different; for it is unlikely that the "Book of Aneurin" in the Hengwrt Collection should have omitted one of the "Gorchanau" attributed to that bard, while it contained the "Gorchan Maelderw," which, as we have seen, was attributed to Taliessin, and written in a different hand; and as the page on which the "Gorchan Tudwulch" appears is much rubbed and bruised, and so less distinct, the title might have escaped the cataloguer. The appearance and binding of the MSS. so much resemble that of the "Book of Taliessin," still in the Hengwrt Collection, that the probability seems greater that this was the MS. which once existed in that collection, and bore the title of the "Book of Aneurin."

The great poem of the "Gododin" has attracted much attention from its striking character, its apparent historic value, and the general impression that, of all the poems, it has the greatest claims to be considered the genuine work of the bard in whose name it appears. It was at first supposed to contain the record of a war between the tribe termed by Ptolemy the Ottadeni and the Saxons in the sixth century, when Aneurin lived, till Edward Davies announced the theory that the event really celebrated in this poem was the traditional slaughter of the British chiefs at Stonehenge by Hengist, usually termed "the plot of the long knives"; and this theory was adopted by that ingenious theorist, Algernon Herbert. In the whole history of Welsh literature there is, perhaps, not a more curious specimen of perverted ingenuity than the elaboration of this

theory by Davies and Herbert; but it has failed to commend itself to the judgment and conviction of others; and the opposite view, that it recorded a battle or series of battles in the north, in the sixth century, in which the Ottadeni bore a part, has been generally accepted. By both the poem was considered as one entire poem, an authentic production of the sixth century.

The first to cast doubt upon this was the writer of a letter in the *Cambrian Quarterly Magazine* (vol. i, p. 354), who is generally supposed to have been Mr. Price himself, the then possessor of the MS. This writer was the first to point out the line,

“A phen dyvynwal vrych brein accnoyn,”

which he thus translates, “and the head of Donald Brec, the ravens gnawed it”; and to suggest that the person here meant was Donald Brec, king of Dabriada, who was slain in 642; which leads to the necessary inference that the author who witnessed his slaughter in that year, could not have been Aneurin. He also objects to the line,

“Er pan aett daear ar Aneurin”

(“Since the time that earth went on Aneurin”) as referring to the death and sepulture of Aneurin, which had already taken place, and that the poem could not have been composed by him.

With regard to the first objection, he points out that there are obvious inaccuracies in the *Irish Annals* with regard to this event, the death of Donald being likewise entered under 678 and 686, and therefore it may have really belonged to a still earlier date; but this explanation is not tenable, for there is no event in that early period, the real date of which can be more certainly ascertained; and there is no doubt that it really took place in the year 642.

The second objection he does not attempt to obviate; but the usual explanation is that it refers to his imprisonment in a chamber under ground, supposed to be described in stanza 45, where he says:

“I am not headstrong and petulant.
I will not avenge myself on him who drives me.
I will not laugh in derision.
Under foot there is gravel.
My knee is stretched,
My hands are bound,
In the earthen house,
With an iron chain
Around my two knees.
Yet of the mead from the horn,
And of the men of Catraeth,
I, Aneurin, will compose,
As Taliessin knows,
An elaborate song
Or a strain to Gododin,
Before the dawn of the bright day.”

But this explanation is not satisfactory; for the language of the “Gododin” clearly implies that the chamber under ground was the

tomb in which he was confined by death. Thus in the next stanza it is called the chamber of death ; and in the same way it is said of Gwair, who is described in the *Preiddeu Annwn* as similarly imprisoned :

“And for the spoils of Annwn gloriously he sings,
And till doom shall continue his lay.”

The explanation seems to me to be this. These old poems are frequently added to and continued by later hands ; and when the continuation is written in the person of the original author, the machinery is introduced of his being called from his tomb for the purpose. The poem of the “Gododin” is very clearly divided into two parts by the remarkable stanza, 45, which Aneurin speaks in his own person :

“I am not headstrong and petulant,” etc.

He then describes his imprisonment under ground ; and this is followed by the following lines :

“Yet of the mead and of the horn,
I, Aneurin, will sing
What is known to Taliessin,
Who communicates to me his thoughts,
Or a strain of the ‘Gododin,’
Before the dawn of the bright day.”

The first part of the “Gododin,” before stanza 45, is one consistent poem, connected together, treating evidently of the same war, and with the same characters appearing in it. The second part, after stanza 45, begins with the line,

“The chief exploit of the north did
The hero accomplish”;

and this exploit was

“From the cruel, subterraneous
Prison he brought me out ;
From the chamber of death,” etc.

And we are then introduced to a different set of incidents, and to different characters, not mentioned in the first part, intermixed with stanzas relating to the incidents of the first. The two divisions of the poem are very different in their character. It is in this second division that Dyfynwal Vrych is introduced. In the first part there is no allusion to him whatever ; and, moreover, the passages in the second part, which allude to the battle of Catraeth, correspond, to a large extent, with similar passages in the “Gorchan Maelderw.” I consider, therefore, that the first part is the original poem of the “Gododin” ; and that the second part is a later continuation, made up partly of passages from the “Gorchan Maelderw,” which was attributed to Taliessin, and to which allusion seems to be made in the line in which Aneurin says of the rest of the poem,

“Taliessin communicates to me his thoughts” ;

and partly of later events, including the death of Dyfynwal Vrych,

which may have been so far connected with the battle of Catraeth that the district called Gododin may have been the scene of both.

For this later continuation, the machinery was devised of Aneurin being called up from his chamber of death under ground; and we seem to find the same machinery in a poem to which a continuation has been manifestly added by a later hand,—I mean the “Cyvoesi Myrdin,” which seems to consist of three parts,—an original poem terminating with Cadwallader, a continuation to the time of Howel Dda, and a still later interpolation of the reign of Henry II, and in which we find the same machinery of Myrdin being called from the dead :

V. 126. “Alas, dearest ! the cold separation
When comes the day of tumult,
Thy imprisonment beneath the earth
By a monarch valiant and fearless.”

V. 129. “Arise from thy prison, and unfold the books
Of the Owen without fear,
And the speech of Bun and the visions of sleep.”

I consider, therefore, that in the continuation, or second part, there is a clear allusion to the death of Dyfnwall Brych in 642, as having happened before that part of the poem was written; but the first part may, notwithstanding, relate to different and earlier events; and in endeavouring to ascertain the historical events which really form the subject of this poem, it is necessary to distinguish between the statements made in the first and in the second division of it.

Looking, then, to the first division of the poem, we can see that the parties to the struggle were, on the one side,—*first*, the Bedin Gododin, or host of Gododin. Thus in stanza 3, “he retreated not before the Bedin Gododin”; and in stanza 12, “exceedingly great were the bloodshed and death, of which they were the cause, before the Bedin Gododin.” *Secondly*, the men of Deifr and Brynaich, as in stanza 5, “Before his blades fell five battalions of the men of Deifr and Brynach uttering groans; and stanza 9, “If I had judged me to be on the side of the tribe of Brynaich, not a phantom of a man would I have left alive.” These were the enemies, and a part of them were Saxons, as in stanza 13 Tudvwelch Hir, near his lands and towns, slaughtered the Saxons for seven days.

On the other side there were: *first*, the Gosgord, or retinue of Mynyddawg, as in stanza 11, “Their blades were white as lime, their helmets split into four parts before the Gosgord of Mynyddawg Mwynvawr. The Gosgord usually consisted of three hundred men with their three leaders. Thus in stanza 18, “three chiefs and three hundred.” These were cut off to a man, as appears from stanza 31 :

“The Gosgord of Mynyddawg, renowned in a trial,
Their life was the price of their banquet of mead.
When they were slain they also slaughtered :
Not one to his native home returned.”

And in “Gorchan Maelderw”:

"Three chiefs and three hundred :
Alas ! none returned."

Secondly, the Brython, as in stanza 18, "three sovereigns of the people came from the Brython—Cywri and Cynon and Cynrain, from Aeron." Of this body it is said in stanza 21, "three heroes and three score and three hundred, wearing the golden torques of those who hurried forth after the revelry. But three escaped by the prowess of the gushing sword,—the two war-dogs of Aeron and Cynon the dauntless."

Besides these bodies especially mentioned, were the followers of numerous other leaders mentioned in the poem. These were: *first*, Caeawg. He is the hero of stanzas 2, 3, 4, and 5. This name, like that of Mynyddawg, is obviously an epithet, *caeawg* being an adjective formed from *cae*, "an enclosure"; just as Mynyddawg is from *mynydd*, "a mountain"; and the one signifies the man of the enclosure; as the other does the mountaineer. Who Caeawg was, we know from stanza 5, where his name is given as Hyfeidd Hir. The first stanza of the poem is usually supposed to be addressed to a person called Owen, from one of the lines generally translated, "Alas, Owain my beloved friend!" But this translation is incorrect. The words are, "Kŷ kyueillt ewein"; and the natural construction is, "Thou beloved friend of Owen." The person meant is evidently the same who is celebrated in the four following stanzas under the epithet "Caeawg," viz. Hyfeidd Hir, who is mentioned in a poem in the *Book of Taliessin* in close connexion with an Owain of Mona: "Haerndur and Hyfeidd and Gwallawg and Owen of Mona"; *second*, Tudwulch Hir and Cywulch, said to be of the clan of Godebawg; *third*, Cydywall from Gwynedd, in stanza 19; *fourth*, Buddvan son of Bluddvan; *fifth*, Gwenabwy son of Gwen; *sixth*, Caredeg; *seventh*, Caradawg; *eighth*, Rhiwawn Hir.

The scene of the struggle was Catraeth and Gododin. These were not two names for the same place; but two districts evidently adjoining each other. Stanzas 6 and 7 begin with the expression, "warriors went to Gododin"; and stanzas 8, 9, 10, 11, 12, 13, 14, which follow, with that of "warriors went to Catraeth"; and as a part of the enemy were called "the host of Gododin," it is plain that stanzas 6 and 7 describe the march of the enemy to Gododin; and the stanzas which follow, that of the British army to Catraeth; and this latter army proceeded from Eidyn Ysgor, or the fort of Eidyn, as in stanza 13,—

"There hastened not to Caltraeth
A chief so magnificent;
Never was there such a host
From the fort of Eidyn";

The country about this fort seems to be called the Mordei, as in stanza 20, "I drank of the wine and the mead of the Mordei"; and in connexion with Catraeth there is repeated allusion to a rampart with a ditch, as in stanzas 21, 27, 39, as separating the armies.

Mr. Williams supposes that the Catraeth was the Catrail in Roxburghshire, and that this was the rampart meant; and that the battle was fought between the Cymry and the Saxons in the year 570.

Villemarqué, in his *Poemes des Bardes Bretons*, places the battle on the banks of the river Calder in Lanarkshire, from which it was called Kaldtræaz or Kaltræaz, the name which he gives the battle, and fixes its date at 578.

Stephens, in his *Literature of the Cymry*, considers that the subject of the poem is an expedition of the Ottadeni against the town of Cataracton, which he considers to be the place meant by Caltraeth; but I believe he has abandoned this idea, and now considers it to refer to the battle mentioned by Bede as having been fought between Aidan, king of the Scots of Dabriada, and Ethelfrid, king of Northumbria, at Degsanstane in 603.

Mr. Nash, in a very ingenious paper in the *Cambrian Journal* (1861), identifies it with the battle fought between Oswy and Penda, where the latter was slain at Winwedfield, which battle is called by Nennius and the *Annales Cambriæ* "strages Gai Campi"; and he seems to identify it likewise with the battle in which Donald Brec was slain, which he calls Vraith Cairvin.

Mr. Vere Irving, in several papers, adopts Villemarqué's name for this battle, Kaltræaz, and considers that it relates to a seven years' struggle, from the year 642, where he finds in the *Irish Annals*, in the same year with the death of Donald Brec, "Cath Oswei et Britones," to the year 650, when he finds the entry, "Cath Ossei fra Pante." The latter, however, is an erroneous entry. It refers to the battle of Winwedfield, and the same entry is repeated under the year 656.

The objection to the first three suppositions is, that they place the site of the battle far inland, while the poem clearly implies that both Gododin and Catraeth were washed by the sea. A poem in the *Book of Taliessin* refers to the Morhoed Gododin, or seas of Gododin; and the term "Mordei" certainly implies that it was on the sea-shore. The theory of Mr. Nash has certainly one feature to recommend it, viz. that the name "Gai Campum" does certainly greatly resemble Catraeth. This word is ordinarily spelt "Cat-traeth," and translated the "battle-strand"; but in every poem in which it is mentioned, it is uniformly spelt "Catraeth"; and the syllables which compose it are not "Cat-traeth," but "Ca-traeth." *Traeth*, meaning a shore, may be translated *campum*; and the resemblance of *ca* and *gai* is very striking. But in other respects Mr. Nash's theory is not borne out. Bede expressly says that the battle was fought "in regione Loidis," which Mr. Nash understands as meaning Lothian; but Bede mentions the "regio" in another place, where he alludes to a "villa in regione quæ vocatur Loidis," in terms which shew that Leeds must have been meant. There is certainly in the poem no allusion to either Oswy or Penda; and the battle where Donald Brec was slain was fought in 642, while the battle of Winwedfield was fought in 654. Moreover, the battle in

which Donald Brec was killed is in no chronicle called "Fraith Cairvin"; and it is much to be regretted that historians will still continue to confuse matters by quoting at second hand, while good editions of the original chronicles are accessible to them. This quotation is taken from Ritson's *Annals*, which were compiled from the *Annals of Tighernac* and the *Annals of Ulster*, and are full of typographical blunders. The account is more correctly given in the edition of these Irish *Annals* by O'Connor; and in the original MSS. the name is given in *Tighernac* as Strathcanin, and in the *Annals of Ulster* Strath Cairinn.

For the name of Kaeltraez, given to it by Villemarqué, and adopted by Mr. Vere Irving, there is no authority whatever. Some editions of the *Gododin* read "Galtraeth" instead of "Catraeth"; but this does not warrant such a transformation of the word, and there is a certain affectation in using Kymric words in their Breton form. The same observations apply to Mr. Irving's dates as to Mr. Nash's.

It is plain from the poem that two districts, called respectively Gododin and Catraeth, met at or near a great rampart; that both were washed by the sea, and that in connexion with the latter was a fort called "Eydin." Nennius mentions Manau Guotodin as a "regio in sinistrali parte insulæ," an expression equivalent in Welsh to "y gogledd," or the north; that is, that part of the island north of the Humber. The name Guotodin is plainly the same as the Gododin of Aneurin. On the other hand, Manau is the same name as that of the Island of Man. There was, therefore, an island called Ynys Manau, and there was a district Yn y Gogledd, called "Manau Guotodin," or Manau of Gododin, to distinguish it. The Kymric word "Manau" has its equivalent in old Gaelic in the word "Manand." And here, too, we find both an island and a district; for the Isle of Man is called "Innis" or "Eilean Manand"; and *Tighernac* has in 581, "Cath Manand in quo victor erat Aedan Mc Gabran"; and again, in 711, "stragis Pictorum in Campo Manand a Saxonis." Now the *Saxon Chronicle*, in describing the same event, has "Beorht-frith eoldorman fought with the Peohtas between Hæfe and Caere"; and Henry of Huntingdon has, "Tunc etiam Berfrid Consul restitit superbis Pictorum, dimicans inter Heue et Cere; ubi multitudine magna Pictorum strata, ultor extitit regis Egfridi et Consulis Berti"; and by Gaimar they are called "dous ewes," or two rivers.

There was, therefore, a "Campum Manand," which lay between Hæfe or Heve and Caere or Cere, and which seems to have been occupied by Picts.

The name of Eydin takes us at once to Lothian, where we have Dunedin or Edinburgh, and Caredin on the shore, called by Gildas "antiquissima civitas Britonum." That the Edin in these two names is the Eydin of the poem is clear from a poem in the *Black Book of Caermarthen*, where Edinburgh is called "Mynyd Eidin"; and in a poem in the *Book of Taliessin* there is the expression, "Rhuing Dineiddyn ac Dineiddwg," where Dineiddyn can hardly be

anything but Dunedin. At Caredin the Roman Wall terminated; and here there was a headland and a promontory jutting out into the Firth, on which was a royal castle called Blackness, where probably was the "Ynys Eiddin yn y Gogled" mentioned in the *Bonedd y Saint*. Caredin is not far from the river Avon, and parallel to it flows the river Carron; the two rivers enclosing a district at the west end of which is a great moor still called Slamanan; in old Gaelic, "Sliabh Manand," or the moor or plain of Manand. This is "Campum Manand," and the Avon and Carron are meant by Hæfe and Caere. Gododin, which contained it, was therefore equivalent to the north part of Lothian, and was washed by the Firth of Forth. The *Irish Annals* frequently mention a district called Calathros, as in *Tighernac*, "Cath i Calathros in quo victus est Domnal Brec"; and in 736, "Bellum Cnuicc Cairpre i calathros uc etar linn du"; which latter place can be identified as Carriber on the Avon, near Linlithgow. Calathros, therefore, adjoined this district. Its Latin form was Calatria. In a charter in the chartulary of Glasgow, Duffodir de Calatria is a witness; and Walter L'Espec, in his address at the Battle of the Standard in 1130, as reported by Ailred, in alluding to William the Conqueror's expedition to Abernethy, says, "cum Angliæ victor Willielmus Laodoniam Calatriam Scotiam usque ad Abernaeth. penetravit"; where Calatria is placed between Lothian and Scotland proper north of the Firths. Calatria is surely the Kymric Galtraeth, which we know was the same place as Catraeth. The requirements of the site seem, therefore, satisfied in that part of Scotland where Lothian meets Stirlingshire, in the two districts of Gododin and Catraeth, both washed by the sea of the Firth of Forth; and where the great Roman Wall terminates at Caredin, or the fort of Eidinn.

As to the date of the battle, we are not without indications. The poem opens with several stanzas devoted to two heroes disguised under the epithets of Caeawg and Mynydawg. Caeawg is derived from *cae*, meaning in its primary sense "an enclosure"; in its secondary, "a necklace." Mr. Williams has understood it in its latter sense, when he translates it "adorned with his wreath"; but as the true signification of Catraeth seems to be "the strand of the *cae*, or enclosure," I am inclined to think that it is here used in its primary sense, and that Caeawg signifies "the man of the enclosure," in contradistinction to Mynydawg, "the man of the mountains," or the mountaineer. Caeawg, the poem tells us, was Hyfaidd Hir, of whom it is said in one of the *Triads*, "Three kings, who were of the sons of strangers,—Gwryat, son of Gwryan yn y Gogled; and Cadafael, son of Cynfedw in Gwynedd; and Hyfeidd Hir, son of Bleidic in Deheubarth." Cadafael, however, is mentioned in another *Triad* as having killed Jago vab Beli, king of Gwynedd, who was succeeded by his son Cadvan in 603, who ruled over Gwynedd and all Wales. The period when these three interlopers reigned was apparently prior to 603; and this is the exact period when, in the line of monarchs, the direct line is interrupted, and Caredig is interposed

between Maelgwn and Cadfan,—a period extending, according to Matthew of Westminster, from 586 to 603.

Now there seems to be an allusion to Hyfiedd having been contemporary with two plebeian kings in Gwynedd, and the Gogled in stanza 4, where it is said of Caeawg,

“He repelled the violence of *ignoble men*, and blood trickled down,
For *Gwynedd* and the *Gogledd* would have come to his share
By the advice of the son of Ysgyran,
Who wore the broken shield.”

Again, in stanza 19 Cydywal is mentioned in connexion with Gwynedd. In stanza 30 Gwrien is mentioned among the enemies; and in stanzas 28 and 29 Caredig is celebrated as the amiable leader. This would place the battle between 586 and 603.

But who was Mynyddawg, or the mountaineer, of whom we know that his *gosgord*, or retinue, consisted of three hundred and three warriors, and that they were slain to a man, while he escaped and was ultimately victorious? Now Adomnan, in his life of St. Columba, has the following heading to one of his chapters, “De Bello Miathorum,” and proceeds thus: “*Alio in tempore hoc est post multos a supra memorata bello*” (Culdrebene, fought in 561) *annorum transcurens cum esset vir sanctus in Iona insula, subito ad suum dicit ministratorem Diarnitium cloccam pulsa. Cujus sonitu fratres incitati ad ecclesiam ipso sancto præsule præeunte ocus currunt. Ad quos ibidem flexis genibus inquit. Nunc intente pro hoc populo et Aidano rege dominum oremus hac enim hora ineunt bellum. Et post modicam intervallum egressus oratoriam respiciens in cælum inquit nunc Barbari in fugam vertuntur: Aidanoque quamlibet infelix tamen concessa victoria est. Sed et de numero de exercitu Aidani interfectorum trecentorum et trium virorum vir beatus propheticè enarravit.*” The allusion to the three chiefs and three hundred slain at Cattraeth seems unmistakable; and if so, Mynyddawg was Aidan king of Dalriada. The combatants were, therefore, on the one side, the Britons and the Scots under Aidan; the enemy, or “Barbari,” were the pagan Saxons and the half pagan Picts of Manau Guotodin, here called the “bedin” or host of Gododin. The identity of the battle of Cattraeth with the “bellum Miathorum” of Adomnan enables us to fix its date; for in another chapter, in giving the fate of the sons of Aidan, he says: “*Nam Arturius et Eochodius Find non longo post temporis intervallo Miathorum superius memorato in bello trucidati sunt*”; and *Tighernac*, in 596, has “*Inugulatio filiorum Aidan, i.e. Bran et Domanquet et Eochaidh Find et Artur i cath chirchind in quo victus est Aidan.*” The history of Caeawg, therefore, places the battle between 586 and 603, and that of Mynyddawg fixes it at 596.

The first part of the poem alone relates to this battle; the second part, or continuation, contains in it an allusion to the death of Dyfnwal Vrych, or Domnal Brec, which the bard saw from the heights of Adwyn. The date of this event is known to be in 642. The site is not difficult to fix. *Tighernac* calls it *Strathcauin*; the *Annals of*

Ulster, Strathcairn. The upper part of the vale of the Carron, through which the river, after rising in the Fintry Hills, flows, is called Strathcarron; but it also bore the name of Strathcawin. Thus in the Morton chartulary there is a charter by Alexander II which mentions "Dundaf et Strathkawan quæ fuerunt foresta nostra," and Dundaff adjoins Strathcarron. In the statistical account of the parish of Fintry there is the following notice: "At the foot of the rock which encircles the western brow of the Fintry Hills there is a considerable extent of table-land, and on the descent below this starts out a knoll, commonly known by the name of the *Dun or Down*, of a singular appearance. Its front is a perpendicular rock fifty feet high. The western extremity of this rock is one solid mass." This is surely the height of Adoyn.

I am, etc.,

WILLIAM F. SKENE.

LAYERS IN BURIAL MOUNDS.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The account given in the April number of the *Archæologia Cambrensis*, by the Rev. H. Prichard, of the opening of a burial mound in the Malldraeth, contains some particulars of interest. It is therein stated that several layers of animal matter were found; and it would appear that these had resulted from a succession of operations or deposits. Upon this subject I would recommend Mr. Prichard to consult a most interesting work which was reviewed in the *Arch. Camb.* a short time since; I mean that of Dr. Wilson on the *Pre-historic or Early Remains of North America*. It appears that in the valleys of the Ohio and Mississippi mounds have been opened also containing layers of burnt materials; that in many of them a cavity, however, had been first scooped out of the earth, and sometimes lined with stones; that in this a deposit of burnt animal matter was found; that this had been covered with earth; and that upon this another deposit had been made; and so on successively. The exploration of these mounds was made by Messrs. Squier and Davis and other antiquaries; and the opinion entertained on the spot seems to have been that these mounds were for sepulchral purposes attended by sacrificial ceremonies, in which possibly slaves had been put to death, and burnt. If I remember rightly, portions of bones of animals were found among these deposits. The whole subject is one that is now attracting much notice, especially since the discoveries made in the north of Scotland; and it seems to me that we may expect corresponding results from the numerous burial-mounds to be met with in many parts of Wales.

It is very gratifying to observe that Mr. Prichard took care to replace the contents of the mound, and, in so far as he could, to preserve the monument. This ought to be a rule invariably adhered to in all similar operations.

I am, etc.,

June 2, 1865.

A MEMBER.

CRUG LÂS, ANGLESEY.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In my letter upon the Crug Lâs, published in the April number of our Journal, I stated that the remains discovered in that tumulus were certainly human. Having cause to believe that in one or two instances this assertion has been received with distrust, I wish to remove all hesitation and doubt from the minds of my readers by at once informing them that, as regards this view of the subject, I have the full support of Professor Owen, to whom bone-specimens from the Crug Lâs were sent, and to whom I am indebted for much kindness. His words run thus, "the fragments of bone are unquestionably human." I may add that I do not think any person of ordinary intelligence could have followed us in our investigation of that mound, and observed its six or eight layers of a substance which was unmistakably bone, although too far advanced in decomposition to be handled; the extent and position of those layers; the unctuous and worm-traversed character of the clay which intervened them; the fragments of skulls and of other bones found amongst them, which became more numerous and perfect as we descended; and which, although small, were thoroughly human in character,—without being convinced that he was inspecting a huge grave containing a mass of human bodies. When we remember that in early times Anglesey was remarkably a battlefield of Irish, Welsh, Romans, Saxons, Danes, and Normans; where the disciplined and well-armed invader fought with an unsparing hand against the undisciplined and slightly-armed native, who cared not to succumb, because contending for home, friends, and freedom, we may naturally look for such vestiges as the Crug Lâs on uncultivated portions of the island.

Among the things which distinguish this tumulus from the numerous grave-mounds opened by Mr. Bateman and others, is the absence of pottery and of all traces of cremation. The rushes underneath it are unburnt; and although they have the gloss and darkness of coal, their stems are easily separated in short lengths by immersion in water.

By some inadvertence, a sentence of my former letter upon this subject was omitted in the printing, which I think of importance, because it was intended to record the number of small tumuli to be met with half a mile south-west of the Crug Lâs. They are seven in number, and are comprised within a line of four hundred yards.

I am, Sir, very obediently yours,

Dinam. July 25th.

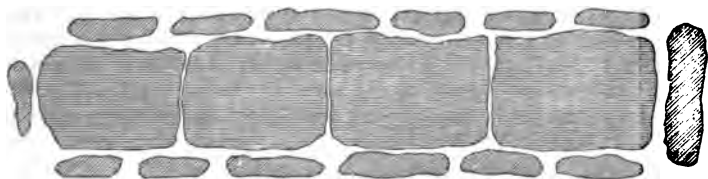
H. P.

EARLY INTERMENTS, CARDIGANSHIRE.

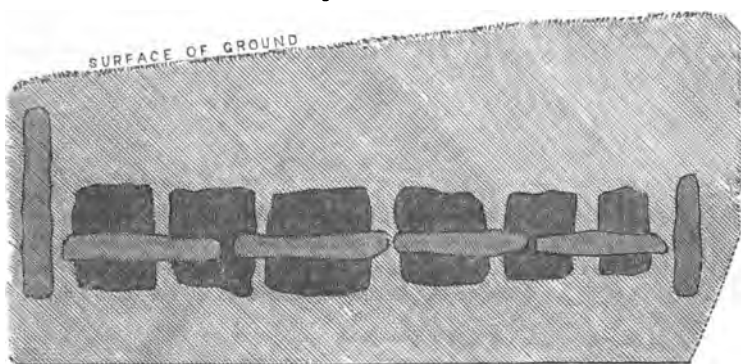
TO THE EDITOR OF THE ARCH. CAMB.

Belmont, Tenby, 12th April, 1865.

SIR,—In January last, while forming a new road through a farm of mine, called Ffynnonoer, in the parish of Llandyfriog, Cardiganshire, we cut through a grave of great antiquity. It lay nearly north and south, and was marked out with stones set erect, having the largest stone as a head-stone. This we decided from the position in which we found some fragments of rib-bones. The floor of the grave was paved with flat stones, on which the body had evidently been placed, and there burnt *in situ*; the wood ashes and red earth shewing this to have been the case, as well as the inner faces of the upright stones. There was no external appearance of any tumulus; but the field had been frequently ploughed over, which would account for that having disappeared. The floor was about two feet, or a little more, below the face of the ground. The stones were disposed thus:



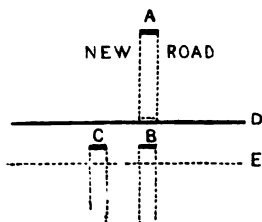
Longitudinal Section.



Formation of Road.

The stones were the common slate-stone of the country, and would have attracted no notice but from their position. The upper part of the head-stone seemed to have been touched more than once with the ploughshare in passing over the spot. The only fragments of bones found were portions of the ribs of a man, which shewed that he was slightly above the average size.

Some weeks afterwards we found two other graves, just at the foot of the other, in clearing away some of the side of the new road to build a stone one-sided hedge to it. They were placed thus :



A is the first grave surrounded by the stones ; B and C the second and third, with only a head-stone to each, the dotted lines shewing the position of the burnt ashes and reddened fragments of burnt clay ; D the line of our original cutting from the side of the road ; E the line of our cutting into the earth at the side of the road to make the stone facing which is now built up on the line D. These graves are about three feet below the present surface of the ground. It would be difficult to say whether or no there had been a flat tumulus over these graves, as the land has been so often ploughed over ; but I incline to the opinion that there had been one, as the surface of the ground appears *slightly* elevated. No other stones seemed to surround these two graves. Each had only a head-stone of the common slaty rock of the neighbourhood ; B standing about eighteen inches above the floor of the grave, and C about fifteen inches ; and the remains of the ashes being heaped like a common grave of the present day, thus. I could not detect whether the floor



of the grave had been the original surface of the earth, and the earth above it a tumulus ; or whether a grave had been dug out, and then filled in ; but I incline, as I before said, to the tumulus view, because in cutting another part of the same road last year, we found what I now take to have been another similar grave, without any head-stone, about five feet long, filled with fragments of oak charcoal, on the side of a hill.

In this grave the earth had been dug out, and a different kind filled in ; but in the present ones there was no difference in the earth covering the remains. I think all these graves are those of warriors slain in battle, and buried where they fell ; the neighbourhood teeming with old camps, one of them, Dinas (now all ploughed over, and the stones removed), being a Roman one of some size. The adjoining river, Kerry, no doubt takes its name (Caerau) from them. I

would not have the head-stones removed, but built into the stone hedge, and marked the spot by herring-boning that part of the hedge, so as to mark the place.

I am, etc., E. C. L. FITZWILLIAMS.

BREUDDWYD MAIR; OR MARY'S DREAM.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—About a century ago the Welsh people were generally in the habit of teaching their children the “Credo,” “Pader,” and “Breuddwyd Mair,” the latter being certainly considered by many the most important of the three. I have met with several aged people who were so taught in their youth, from one of whom (Catrin Owen Maethlon) it was that I obtained the following version of “Breuddwyd Mair.” As it has never, to my knowledge, been in print, I have no question but that many of your readers will think it good service to preserve it in the pages of your Journal.

I remain yours, etc.

JOHN PUGHE, F.R.C.S.

Bryn Awel, Aberdovey. July 26, 1865.

“Mam wen Mair, wyt ti yn huno?
Ydwyf fy anwyl Fab, yr wyf yn breuddwydio
Mam wen beth a weli yn dy freuddwyd?
Gwelef yth ymlid, ath ddilin, ath ddal, ath roi ar y groes;
A hoelio dy draed ath ddwylo.
Gwr du dall, wedi'r fall ei dwyllo,
A Phig ei ffon, dy biga di dau dy fron ddethau,
Ath holl waed bendigedig yn colli.

O dros fynydd, ac oer fynydd,
Gwelwn Mair, ai Phen ar obenydd,
Yn tirio lle rhwng pob enaid ac uffern.
Tir uffern byth nas cerddo,
Y sawl ai medro, ac ai dywedo
Dair gwaith cyn huno:
Byth wnaiff breuddwyd drwg niwed iddo.”

TRANSLATION OF “MARIA'S DREAM.”

Blessed mother Maria, dost thou sleep?
Yes, my son, I am dreaming.
Blessed mother, what dost thou behold in thy dream?
I behold thee pursued, followed, captured, and laid on the cross;
Also the nailing of thy hands and feet.
A blind, dark man, deceived of the demon,
With the point of his spear piercing thee under thy left breast,
And all thy blessed blood lost.

From over a mountain, a cold mountain,
Behold Maria, with her head on a pillow,
Digging a space between each soul and Hell.
The Land of Hell may he never tread
Who acquires and thrice repeats (these words) ere he sleeps;
Nor will an evil dream ever do him harm.

Reviews.

LE MORTE ARTHUR. Macmillan & Co.

THIS is an excellent edition of the early poem from the MS. in the Harleian Collection, by Mr. Furnivall, who has already given to the public similar editions of Walter Map's *Queste del Saint Greal*, etc. The volume before us is rendered the more valuable by a prefatory essay from the pen of the late Mr. Herbert Coleridge, which contains a full summary of the mediæval legends of Arthur, and which may be profitably consulted by all who wish to become well acquainted with the subject.

This volume, which is beautifully printed, seems to have been brought out under the auspices of the Early English Text Society, and is an interesting contribution to our knowledge of the older language of England. Mr. Furnivall has been at great pains in rendering the text as accurate as possible, and dedicates his labours to the Poet Laureate, as is most meet and worthy. As a specimen of the poem we subjoin the following :

"Therle had a doughter þat was hym dere,
Mykelle launcelott she be-helde,
hyr Rode was rede as blossom on brere,
Or floure þat springith in the fælde;
Glad she was to sitte hym nere,
The noble knight under shelde,
Wepinge was hyr mostè chere,
So mykelle on hym her herte gan helde.
Uppe then Rose þat mayden stille,
And to hyr chamber wente she tho,
Downe vppon hir bedde she felle
That nighe hyr herté brast in two.
launcelot wiste what was hyr wylle,
Welle he knew by other mo,
hyr brother klepitte he hym tylle,
And to hyr chamber gonne they go;
he satte hym downe for the maydens sake
vppon hyr beddè there she lay,
Courtessely to hyr he spake
For to comforte þat fayre may.

In hyr Armys she gan hym take,
And these wordis ganne she say,
'Sir, bot yif that ye it make,
Saff my lyff no lechè may.'
'lady,' he sayd, 'thou mostè lette,
For me ne giff the no thinge Ille,
In Another stede myne hert is sette,
It is not at myne ownè wille;
In erthe is no thinge that shalle me lette
To be thy knight lowdè and stille,
A-nother tyme we may be mette

Whan thou may better speke thy fille.
 'Sithe I of the ne may haue more,
 As thou arte hardy knight and fre,
 In the turnement *pat* thou wold bere
 Sum signe of mine *pat* men might se.'
 'lady, thy sleve thou shalte of-shere,
 I wolle it take for the love of the;
 So did I neuyr no ladyes ere,
 Bot one that most hath lovide me.'"

The merit of the book is much enhanced by the addition of a careful index and glossary; the latter rendering it immediately useful to the student of linguistic archæology. Many curious instances of obsolete forms may be found in it; and we extract a few for the consideration of those among our readers who are learned in "old English":

"FOR BARE, 3741, miscreated = *κακοδαμν* (?) Weymouth: 'for often gives the idea of privation or deterioration to the words before which it is placed.' Bosworth. Cp. 'Forworth, Hampole, l. 780, to come to ruin, to fail, A.S. *forweorðan*.'

GREDDE, 1838, drew, snatched, from *grede*, cry out suddenly. See a similar transition of meaning under Bray, Braid, in Wedgwood.

LAYNE, 989, 1678, 1694, is not to conceal, 1108, 1132, 1653, is not to be hidden, cp. is nought to hyde, 1336, 1368, 1484, 1936, O.N. *leyna*, to hide.

LEMYN, 3308, A.S. *leóma*, a ray of light, light, flame. Mr. Halliwell quotes

'The sterres, with her lemyng *lemen*
 Shul sadly falle down fro heuen.'

Cursor Mundi, MS. Coll. Trin., Cantab., f. 134.

REASE, 2909, 2961; REASSE, 3258; RESE, 1957, 2690; RESSE, 2805, 2907, violence, violent act, A.S. *rese*, violence, attack.

WOUNDE, 1070, fear, shrink, A.S. *wandian*, to fear, be afraid, p. *wandode*."

We confess that some of these instances are to us quite new. The form of the volume (a duodecimo) is infinitely more handy than the larger ones in which typographical rarities are sometimes published.

MEMORIALS OF ADARE MANOR. 4to. *Privately printed*. 1865.

This is, in all respects, a magnificent contribution towards the county history of Limerick. It is the work of the Countess Dowager of Dunraven (an heiress of the family of Wyndham) and of her accomplished son, the present Earl; and it contains a graphic account of the estate and manor house of Adare, and of the various ruins, military and ecclesiastical, found within the park and village. The volume is illustrated by numerous cuts and prints, both of the house and ruins and of the various antiquities preserved, and for the most part found there.

There is also an account of the O'Quins of Inchiquin and Adare, of whom Lord Dunraven is the chief, and of the church and round tower of Dysert, and of some other objects in the immediate neighbourhood of Adare.

The volume is of so interesting an antiquarian character that our readers will, we are sure, be glad, under any circumstances, to see it noticed in our pages ; but it has a direct claim upon us from the fact that Lord Dunraven presided at one of our most successful meetings, and that the place from which he takes his title is one of the most interesting spots in the early history of Glamorgan, and is the inheritance of the Countess Dowager, his mother.

The demesne of Adare is peculiar in the number and variety of its remains. Within, or on the margin of, the park, and less than a mile from the manor house, are found the ruins of an Augustin abbey, a Trinitarian abbey (now used as a Roman Catholic church), and a Franciscan priory. There are also St. Nicholas, the parish church, a small church in the parish churchyard ; a castle of the Kildares and Desmonds on the banks of the Margue, and an ancient bridge across the river. There seem also to have been a house of the Knights of St. John, and a religious foundation dedicated to St. James, of which all traces are now lost. These religious houses were founded and protected by the Fitzgeralds, Earls of Kildare, long the most powerful family in that part of Ireland. They were also protected by the succeeding Earls of Desmond, and only fell, with other similar establishments, at the Reformation. These ruins have escaped the utter destruction that attended so many examples of ecclesiastical architecture in the last and preceding centuries, and they are now protected with most zealous and skilful care.

There is certainly no scene of the kind in England, and probably none in Ireland, which can vie with that presented by the park and village of Adare, where the oaks (from which the name is derived) attain to their largest size, and sward of more than Irish verdure is traversed by the clear waters of the Maigue, and studded by the remains of monastic buildings which have played a considerable part in the transactions of western Ireland, and are not unread of in the history of the kingdom.

In the very midst of this ecclesiastical Paradise stands the ruined Castle of the Desmonds, shewing the intimate alliance between the men of peace and war ; and how cowl and scapulary on the one hand, and sword and mail on the other, were prepared to do battle with all enemies, whether invisible or material. The Castle occupies a gentle slope falling to the right bank of the Maigue ; here a clear though tidal stream, laving the ancient walls of the fortress. A little below a long and narrow bridge of many small arches and heavy piers, crosses the river, and is directly protected by the Castle, which it is thought to rival in antiquity. The Castle, in its present form, may be described as concentric ; but it has undergone one, if not two, important modifications in plan. It is composed of a central keep and an inner and outer ward. The keep stands within, and forms a part of the *enceinte* of the inner ward. This ward, roughly circular, is about 120 feet across, and is enclosed in a curtain, of which the half to the north-west forms a part of the outer defences of the place. The other, or south-eastern half, looks into the outer ward, by which it is covered, and from which it is defended by a wet ditch. The gate-house of

the inner ward is upon its southern side, and its bridge crosses the ditch.

The outer ward is much larger, and forms the south and east sides of the place, the latter being its river-front. In figure it is rectangular, 290 feet along the water, by 205 feet in depth; but its north-west angle is rounded off, and the quarter occupied by the inner ward. The hall and Norman house lie on the south side, and form, with the kitchen, a part of the river-front, which is continued at right angles as a mere curtain-wall along the east and north fronts; in the former having a postern opening, and in the latter a gateway.

At the west end the river-front also turns at right angles, to form the west front, in which is a regular gatehouse. The west and north fronts are prolonged across the wet moat, which they stop, and reach and unite with the curtain of the inner ward. There is a water-gate from the hall on the river-front.

In general plan the Castle is rectangular, and includes within the walls about six thousand square yards; and, including the ditch, about one and three quarters statute acres.

The **KEEP** is quadrangular, about 40 feet in the side; and its east and west faces are flanked with broad, flat, pilaster-strips, which do not cover the angle. The walls are about 8 feet thick. The ground-floor is divided by a north and south wall, and vaulted. The north end of the east vault is again walled off, and forms a small dungeon, 9 feet by 7 feet, in which a manacle was found, and which is lighted by a small acutely oval loop on the east side. From the south chamber a narrow stair, restored of undue width, led to the first floor. The present doorway is on the west face, ground floor, and is connected with a hole, perhaps a cistern. This door, however, is modern, and probably the enlargement of a loop. The proper entrance was, no doubt, on the first floor, south face; but this and the adjacent parts of the east and west walls are destroyed from the first floor level. In the north wall of this floor is a small square door, probably an alteration, and intended to communicate by a plank with the adjacent curtain. The north wall is perfect, and of great height. A weather-table inside, and some difference in the masonry, seem to indicate that the original keep had a gable roof, concealed, as at Portchester, by the battlements; and that this roof was removed, and the walls raised, so as to give two upper stories. This upper wall has triforial passages and mural chambers, and the usual Irish stepped battlements, reached by narrow stone stairs resting on a sort of flying buttress. This is, no doubt, a late Norman keep, of rude but sound masonry. It forms a part of the wall of the inner ward, its east face ranging with the curtain, while the building itself stands within the ward. The ground floor of the keep is several feet below the level of the ward, which has probably been raised by the deepening of the ditch.

The **INNER WARD** being, as has been said, a rough circle, is contained within a curtain of about 7 feet thick, 10 to 12 feet high inside, and 20 to 25 feet without. It has a battlement-walk of about 4 feet broad, without a rere-wall, and a parapet with embrasures of 18 ins.

opening, and loops of 6 ins. alternating at about 12 feet intervals. It is reached by open steps, and near the south-west part is a half-round buttress tower, open behind, of the height of the curtain. Opposite, at the north-east part, where the wall is joined by the curtain of the outer ward, loops are arranged to rake the wall on either face. There is no direct communication between the battlements and the keep.

On the south side is the **GATE-HOUSE**, a simple structure with one story above the battlements, and opening upon them; and below, a mere walled passage with lateral loops. There was evidently always a drawbridge; but there is no trace of a portcullis. The gate-house stands on the edge of the wet ditch, into which, having no foundation whatever, it is in danger of sliding.

The space between the keep and the gate-house, being the south-east quarter of the ward, has been occupied by buildings. There also is a very singular segmental stone platform with steps, thought to have been the base of a wooden bridge communicating with the entrance to the keep. The south-east half of the inner ward is covered, as has been stated, by the semicircular wet ditch, about 15 feet wide and 230 feet in length, and stopped abruptly at each end by the curtains of the outer ward. The north end seems to have been always, as now, completely closed. In the south wall is a sluice, probably old, by which the ditch could be drained and refilled at low and high tides.

The **OUTER WARD** is completely commanded on its north-east face by the keep and inner ward. The curtain upon its north and east faces is a mere unbuttressed wall about 20 feet high and 6 feet thick, with a battlement and parapet with alternate loops and embrasures. In the east face, near the river, is a postern gate, 5 feet 6 ins. wide, with restored arch, communicating with the kitchen and offices; and in the north face is a similar but loftier gateway with a drop pointed arch opening direct into the ward. This gateway was, no doubt, covered by the adjacent abbey, and by some outer wall of defence, of which a strong gateway remains. This north curtain contains a garde-robe, with a drain at the foot of the wall. The west face of this ward commences at the river by a rectangular, projecting tower; and connected with this is the west wall of the Norman house, which ranges with, and is part of, the wall.

Next to this is the **WEST GATE-HOUSE**, a considerable building, with spacious entrance and portcullis below; and a large chamber, communicating with the battlements, above. There was a drawbridge over an exterior ditch cut from the river, and extending as high as the Manor Mill, which stood on its counterscarp, and was fed by a leat which formed a sort of wet ditch in advance of the north front of the Castle.

The **HALL** stood in this ward towards the centre of the river front. It measured 75 feet by 37 feet, clear, and was divided by four piers, two on a side, with three aisles, two of 7 feet each, and the central 22 feet. These piers stand about 15 feet from the west or dais end of the hall and 30 feet from the lower end. Their foundations only

remain, but it is clear from the appearance of the west wall that they carried no arches, but gave support to the beams of the roof.

The hall had three coupled windows, each in recesses, towards the river, one of which has an inserted head, and in the sill of another is a water drain. There is also a water gate with tall jambs and a pointed arch, opening immediately upon the river. In the same wall, towards the east end, another door opens into a small chamber, overhanging the river.

On the north side, towards the ward, the wall is much broken down, but there were two windows, perhaps of larger size; and towards the east end of this wall is the principal door of 4 feet opening, with a porch of 13 feet projection and 10 feet breadth. One of the bases and part of a pedestal, of fine red sandstone, shew the door jambs to have been three coupled columns in the early English style.

The west, or wall behind the dais, has no openings. The wall is perfect, and measures 15 feet to the roof and 35 feet to the point of the gable.

In the east wall, of which only the lower part remains, and this has been restored, are a central and two side doors, all opening outwards and with exterior and bar holes. As the two side doors open into close chambers, probably cellars, the bars must have been worked from the central passage, which led to the KITCHEN, the place of which is indicated by an oven, a small well, and an opening towards the river, outside of which the bed of the stream was encroached upon by the rubbish and refuse of centuries, which has recently been removed, and the bones, oyster-shells, and domestic articles carefully examined, and such as were worth it preserved at Adare. East of the kitchen is a small garderobe in the river wall.

The west of the hall is an open space with a small well, and beneath that, and occupying the south-west corner of the ward, is the NORMAN HOUSE. This is a rectangular building of two stories, measuring 55 feet by 31 feet, with walls 4 feet thick and battering below on the river front. This house is of two stories, the lower probably cellars or stables, broken up by partition walls, perhaps additions, and lighted on the river front by three loops. The upper walls are worked over, inwards, so as to be about 4 feet 10 inches thick.

The upper floor, like the lower, was entered by a door in the north wall, near the west end. The stair was exterior, and seems to have been of timber with a stone base.

This floor was evidently one room, probably a hall. It has two windows on each side, and one in the east end. The west wall, also the curtain, is ruined, and may have contained a fire-place. The floor was of timber, and the joist holes are two feet square. The windows have been much mutilated and repaired; but the remains shew them to have been coupled, each round headed, and placed in a recess with parallel sides and stone window seats. These recesses seem to have had a plain bold bead-moulding at the angle, and a flat segmental arch. Outside each single window was surrounded by a bold bead, resting on the north side, on a bold Norman rounded string course, returned upwards beyond the window.

In the east wall, on each side of the gable, are loops, probably opening from a parapet. All the strings and mouldings are of red sandstone.

At the south-west corner of the house is a square tower flanking its river face, and built over the stream. In its base is a tall narrow arch, under which the water flows. This tower may be as old as the house; but it has been much altered in connection with the west curtain, and the windows are insertions. Probably this was used as a more private hall, and here were the withdrawing rooms and garderobes.

Lord Dunraven points out the striking resemblance, or rather identity, between this building and the Norman House at Christ Church, described in Turner's *Domestic Architecture*. This also has a flanking tower, with a passage for the water of the river.

It seems probable, from the general aspect of the ground, that the castle was preceded by a military mound or rath, of which the inner ward represents the enclosure and the moat, the circumscribing ditch, and this view is strengthened by the discovery, recently, in the ditch, of various early weapons, one of which was a wooden sword. Upon this, before 1226, was probably built the keep, by Geoffrey de Morreis, one of the early Norman settlers, when no doubt the ditch was deepened and the rath palisaded.

The Norman house must have been built about the same time, perhaps on the accession of the Fitzgeralds. Nearer to the keep there would not be space for it—and probably its own walls, the river, and the adjacent keep, with perhaps a palisade and ditch along its west front were considered a sufficient defence.

The next step, to suit the occasional residence of the Earls of Kildare, would probably be the construction of a larger hall, and the enclosure within a curtain wall of the whole area, which would be subdivided into two parts by the ditch and defences contiguous to the keep. This was doubtless executed in the early English period, to which the hall evidently belongs.

Afterwards, the inner ward was probably rendered complete by the construction of its inner curtain and gate-house, and the hall raised about three feet, as seen on its west gable, and its lateral walls strengthened by the addition of buttresses, which appear to belong to the decorated period. It may be that the circle of the inner ward with its gate-house is of earlier date than the works of the outer ward, but an examination of the two points at which the west and north curtains abut against that of the inner ward, seems to indicate that the completion of the inner ward was the later work, which otherwise might have been doubted.

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